

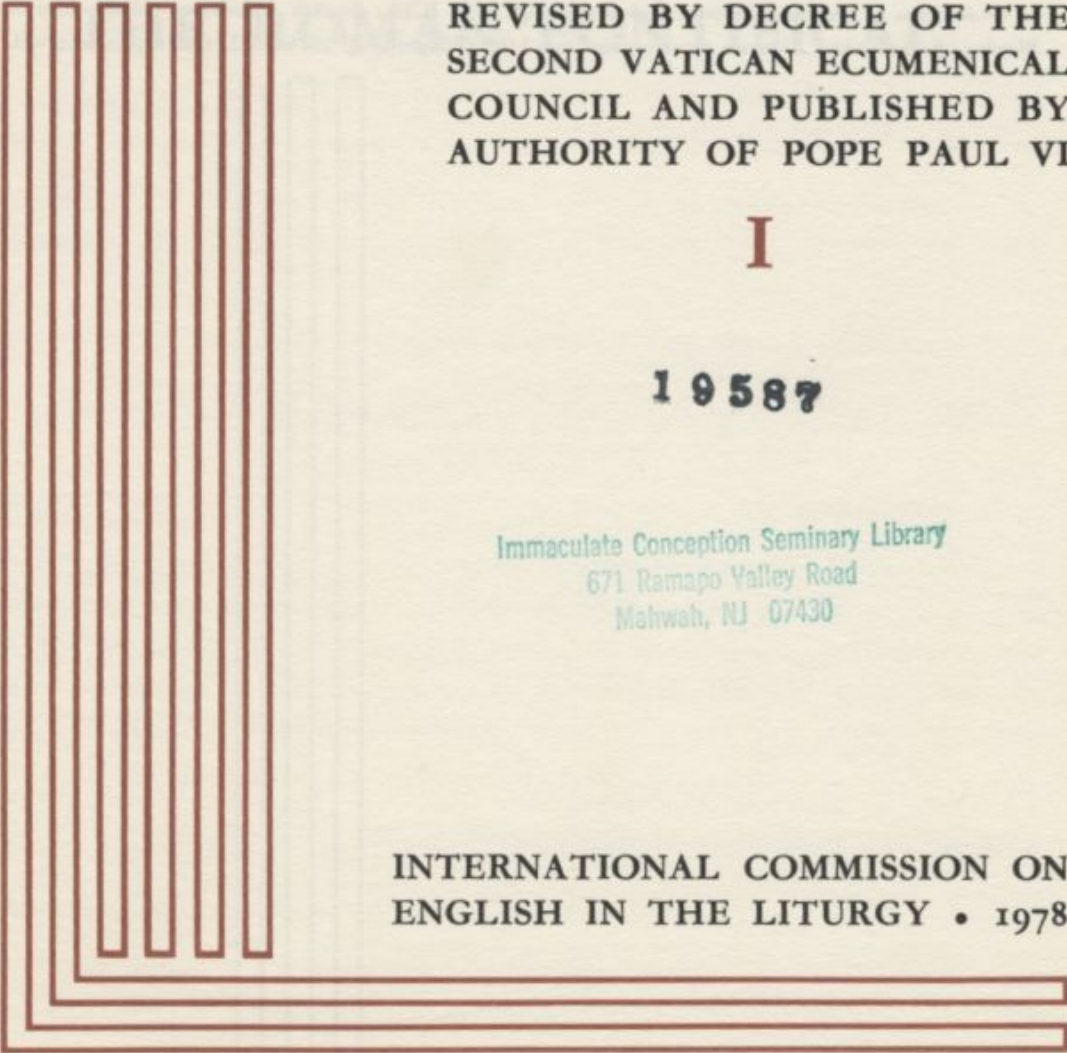
THE ROMAN PONTIFICAL

REVISED BY DECREE OF THE
SECOND VATICAN ECUMENICAL
COUNCIL AND PUBLISHED BY
AUTHORITY OF POPE PAUL VI

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Part II



INSTITUTION OF READERS AND ACOLYTES

APOSTOLIC LETTER
ISSUED *MOTU PROPRIO*
BY WHICH THE DISCIPLINE
OF FIRST TONSURE, MINOR ORDERS,
AND SUBDIACONATE
IN THE LATIN CHURCH IS REFORMED

POPE PAUL VI

Even in the most ancient times certain ministries were established by the Church for the purpose of suitably giving worship to God and for offering service to the people of God according to their needs. By these ministries, duties of a liturgical and charitable nature, deemed suitable to varying circumstances, were entrusted to the performance of the faithful. The conferring of these functions often took place by a special rite, in which, after God's blessing had been implored, a Christian was established in a special class or rank for the fulfillment of some ecclesiastical function.

Some of these functions, which were more closely connected with the liturgical celebration, slowly came to be considered as preparatory institutions for the reception of sacred orders, so that the offices of porter, reader, exorcist, and acolyte were called minor orders in the Latin Church in relation to the subdiaconate, diaconate, and presbyterate, which were called major orders. Generally, though not everywhere, these minor orders were reserved to those who received them on their way to the priesthood.

Nevertheless, since the minor orders have not always been the same and many tasks connected with them, as at present, have also been exer-

cised by the laity, it seems fitting to reexamine this practice and to adapt it to contemporary needs, so that what is obsolete in these offices may be removed, what is useful retained, what is necessary defined, and at the same time what is required of candidates for holy orders may be determined.

While the Second Vatican Council was in preparation, many pastors of the Church requested that the minor orders and subdiaconate be reexamined. Although the Council did not decree anything concerning this for the Latin Church, it enunciated certain principles for solving the question. There is no doubt that the norms laid down by the Council regarding the general and orderly renewal of the liturgy¹ also include those areas which concern ministries in the liturgical assembly, so that from the very arrangement of the celebration the Church clearly appears structured in different orders and ministries.² Thus the Second Vatican Council decreed that "in liturgical celebrations each individual, minister or lay person, who has an office to perform, should do all, and only, those parts which pertain to his office by the nature of the rite and the principles of liturgy."³

With this assertion is closely connected what was written a little before in the same constitution: "Mother Church earnestly desires that all the faithful be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the nature of the liturgy. Such participation by the Christian people as 'a chosen race, a royal priesthood, a holy nation, a purchased people' (1 Peter 2:9; see 2:4-5) is their right and duty by reason of their baptism. In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit. Therefore, through the needed program of instruction, pastors of souls must zealously strive to achieve it in all their pastoral work."⁴

¹ See const. on the liturgy, no. 62.

² See General Instruction of the Roman Missal, no. 58.

³ Const. on the liturgy, no. 28.

⁴ *Ibid.*, no. 14.

Among the particular offices to be preserved and adapted to contemporary needs are those which are in a special way more closely connected with the ministries of the word and of the altar and in the Latin Church are called the offices of reader and acolyte and the subdiaconate. It is fitting to preserve and adapt these in such a way that from this time on there will be two offices: that of reader and that of acolyte, which will include the functions of the subdiaconate.

Besides the offices common to the Latin Church, there is nothing to prevent conferences of bishops from requesting others of the Apostolic See, if they judge the establishment of such offices in their region to be necessary or very useful because of special reasons. To these belong, for example, the offices of porter, exorcist, and catechist,⁵ as well as other offices to be conferred upon those who are dedicated to works of charity, where this service has not been given to deacons.

It is in accordance with the reality itself and with the contemporary outlook that the above mentioned ministries should no longer be called minor orders; their conferring will not be called "ordination," but "institution." Only those, however, who have received the diaconate will be properly known as clerics. Thus there will better appear the distinction between clergy and laity, between what is proper and reserved to the clergy and what can be entrusted to the laity; thus there will appear more clearly their mutual relationship, insofar as "the common priesthood of the faithful and the ministerial or hierarchical priesthood, while they differ in essence and not only in degree, are nevertheless interrelated. Each of them shares in its own special way in the one priesthood of Christ."⁶

Having weighed every aspect of the question well, having sought the opinion of experts, having consulted with the conferences of bishops and taken their views into account, and having taken counsel with our venerable brothers who are members of the Sacred Congregations competent in this matter, by our apostolic authority we enact the following

⁵ See decree on missionary activity, nos. 15 and 17.

⁶ Const. on the Church, no. 10.

norms, derogating—if and insofar as necessary—from provisions of the Code of Canon Law now in force, and we promulgate them with this letter.

1. First tonsure is no longer conferred; entrance into the clerical state is joined to the diaconate.
2. What up to now were called minor orders are henceforth called "ministries."
3. Ministries may be committed to lay Christians; hence they are no longer to be considered as reserved to candidates for the sacrament of orders.
4. Two ministries, adapted to present-day needs, are to be preserved in the whole of the Latin Church, namely those of reader and acolyte. The functions heretofore committed to the subdeacon are entrusted to the reader and the acolyte; consequently, the major order of subdiaconate no longer exists in the Latin Church. There is nothing, however, to prevent the acolyte being also called a subdeacon in some places, if the conference of bishops judges it opportune.
5. The reader is appointed for a function proper to him, that of reading the word of God in the liturgical assembly. Accordingly, he is to read the lessons from sacred Scripture, except for the gospel, in the Mass and other sacred celebrations; he is to recite the psalm between the readings when there is no psalmist; he is to present the intentions for the general intercessions in the absence of a deacon or cantor; he is to direct the singing and the participation by the faithful; he is to instruct the faithful for the worthy reception of the sacraments. He may also, insofar as necessary, take care of preparing other faithful who by a temporary appointment are to read the Scriptures in liturgical celebrations. That he may more fittingly and perfectly fulfill these functions, let him meditate assiduously on sacred Scripture.

Let the reader be aware of the office he has undertaken and make every effort and employ suitable means to acquire that increasingly warm and living love⁷ and knowledge of Scripture that will make him a more perfect disciple of the Lord.

⁷ See const. on the liturgy, no. 24; const. on revelation, no. 25.

6. The acolyte is appointed in order to aid the deacon and to minister to the priest. It is therefore his duty to attend to the service of the altar and to assist the deacon and the priest in liturgical celebrations, especially in the celebration of Mass; he is also to distribute holy communion as an auxiliary minister when the ministers spoken of in canon 845 of the Code of Canon Law are not available or are prevented by ill health, age, or another pastoral ministry from performing this function, or when the number of those approaching the sacred table is so great that the celebration of Mass would be unduly prolonged.

In the same extraordinary circumstances he may be entrusted with publicly exposing the blessed sacrament for adoration by the faithful and afterward replacing it, but not with blessing the people. He may also, to the extent needed, take care of instructing other people who by temporary appointment assist the priest or deacon in liturgical celebrations by carrying the missal, cross, candles, etc., or by performing other such duties. He will perform these functions more worthily if he participates in the holy eucharist with increasingly fervent piety, receives nourishment from it, and deepens his knowledge of it.

Destined as he is in a special way for the service of the altar, the acolyte should learn all matters concerning public divine worship and strive to grasp their inner spiritual meaning: in that way he will be able each day to offer himself entirely to God, be an example to all by his seriousness and reverence in the sacred building, and have a sincere love for the Mystical Body of Christ, the people of God, especially the weak and the sick.

7. In accordance with the venerable tradition of the Church, institution in the ministries of reader and acolyte is reserved to men.

8. The following are requirements for admission to the ministries:

- a) the presentation of a petition freely made out and signed by the aspirant to the Ordinary (the bishop or, in clerical institutes, the major superior) who has the right to accept the petition;
- b) a suitable age and special qualities to be determined by the conference of bishops;
- c) a firm will to give faithful service to God and the Christian people.

9. The ministries are conferred by the Ordinary (the bishop or, in clerical institutes, the major superior) according to the liturgical rite *De institutione lectoris* and *De institutione acolythi* revised by the Apostolic See.

10. Intervals, determined by the Holy See or the conferences of bishops, shall be observed between the conferring of the ministries of reader and acolyte whenever more than one ministry is conferred on the same person.

11. Candidates for ordination as deacons and priests are to receive the ministries of reader and acolyte, unless they have already done so, and are to exercise them for a suitable time, in order to be better disposed for the future service of the word and of the altar. Dispensation from receiving these ministries on the part of such candidates is reserved to the Holy See.

12. The conferring of ministries does not confer the right to sustenance or remuneration from the Church.

13. The rite of institution of readers and acolytes is to be published by the competent department of the Roman Curia.

All that has been decreed by us in this letter, issued *motu proprio*, we order to be confirmed and ratified, anything to the contrary notwithstanding. We also determine that it shall come into force on January 1, 1973.

Given at Rome, at Saint Peter's, August 15, 1972, the Solemnity of the Assumption, the tenth year of our pontificate.

Paul VI

Chapter Five

INSTITUTION OF READERS

OUTLINE OF THE RITE

LITURGY OF THE WORD

INSTITUTION OF READERS

Calling of the Candidates

Homily

Invitation to Prayer

Prayer

Institution

[LITURGY OF THE EUCHARIST]

Chapter Five

INSTITUTION OF READERS

Introduction

Readers are instituted by the bishop or the major superior of a clerical religious institute. The rite takes place during Mass or during a celebration of the word of God. 1

Liturgy of the Word

The readings are taken in whole or in part from the liturgy of the day or from the texts listed in the appendix, p. 337. 2

Institution of Readers

CALLING OF THE CANDIDATES

After the gospel, the bishop, wearing his miter, sits, and the appointed deacon or priest calls the candidates: 3

Those to be instituted in the ministry of reader please come forward.

The candidates are called by name, and each one answers: **Present**, and goes to the bishop, before whom he makes a sign of reverence.

HOMILY

■ Then all sit, and the bishop gives the homily, which he concludes by speaking to the candidates in these or similar words: 4

Dear sons in Christ, through his Son, who became man for us, God the Father has revealed the mystery of salvation and brought it to fulfillment. Jesus Christ made all things known to us and then entrusted his Church with the mission of preaching the Gospel to the whole world.

As readers and bearers of God's word, you will assist in this mission, and so take on a special office within the Christian community; you will be given a responsibility in the service of the faith, which is rooted in the word of God. You will proclaim that word in the liturgical assembly, instruct children and adults in the faith, and prepare them to receive the sacraments worthily. You will bring the message of salvation to those who have not yet received it. Thus with your help men and women will come to know God our Father and his Son Jesus Christ, whom he sent, and so be able to reach eternal life.

In proclaiming God's word to others, accept it yourselves in obedience to the Holy Spirit. Meditate on it constantly, so that each day you will have a deeper love of the Scriptures, and in all you say and do show forth to the world our Savior, Jesus Christ.

INVITATION TO PRAYER

- Then all stand, and the bishop, without his miter, invites the people to pray: 5

Brothers and sisters, let us ask God our Father to bless these servants who have been chosen for the ministry of reader. Let us pray that they may be faithful to the work entrusted to them, proclaim Christ to the world, and so give glory to our Father in heaven.

All pray in silence for a brief period.

PRAYER

- Then the bishop, with hands joined, continues: 6
- Lord God,
source of all goodness and light,
you sent your only Son, the Word of life,
to reveal to mankind the mystery of your love.

Bless ✠ our brothers
 who have been chosen for the ministry of reader.
 Grant that as they meditate constantly on your word
 they may grow in its wisdom
 and faithfully proclaim it to your people.
 We ask this through Christ our Lord.
 R. Amen.

INSTITUTION

- Each candidate goes to the bishop, who gives him the Bible, saying: 7

Take this book of holy Scripture
 and be faithful in handing on the word of God,
 so that it may grow strong in the hearts of his people.

The reader answers:

Amen.

Meanwhile, Psalm 19 or another appropriate song may be sung, especially if there are many candidates.

Liturgy of the Eucharist

If the institution of readers takes place during Mass, the Mass continues as usual. If the institution takes place during a celebration of the word, the bishop blesses the assembly and dismisses it in the usual manner. 8

Chapter Six

INSTITUTION OF ACOLYTES

OUTLINE OF THE RITE

LITURGY OF THE WORD

INSTITUTION OF ACOLYTES

Calling of the Candidates

Homily

Invitation to Prayer

Prayer

Institution

LITURGY OF THE EUCHARIST

Chapter Six

INSTITUTION OF ACOLYTES

Introduction

Acolytes are instituted by the bishop or the major superior of a clerical religious institute. The rite takes place during Mass. 1

Liturgy of the Word

The readings are taken in whole or in part from the liturgy of the day or from the texts listed in the appendix, p. 338. 2

Institution of Acolytes

CALLING OF THE CANDIDATES

After the gospel, the bishop, wearing his miter, sits, and the appointed deacon or priest calls the candidates: 3

Those to be instituted in the ministry of acolyte please come forward.

The candidates are called by name, and each one answers: **Present**, and goes to the bishop, before whom he makes a sign of reverence.

HOMILY

■ Then all sit, and the bishop gives the homily, which he concludes by speaking to the candidates in these or similar words: 4

Dear sons in Christ, as people chosen for the ministry of acolyte, you will have a special role in the Church's ministry. The summit and source of the Church's life is the eucharist, which builds up the Christian community and makes it grow. It is your responsibility to assist priests and deacons in carrying out their ministry, and as special ministers to give holy communion to the faithful at the liturgy and to the sick. Because you are specially called to this ministry, you should strive to live more fully by the Lord's sacrifice and to be molded more perfectly in its likeness. You should seek to understand the deep spiritual meaning of what you do, so that you may offer yourselves daily to God as spiritual sacrifices acceptable to him through Jesus Christ.

In performing your ministry bear in mind that, as you share the one bread with your brothers and sisters, so you form one body with them. Show a sincere love for Christ's Mystical Body, God's holy people, and especially for the weak and the sick. Be obedient to the commandment which the Lord gave to his apostles at the Last Supper: "Love one another as I also have loved you."

INVITATION TO PRAYER

- Then all stand, and the bishop, without his miter, invites the people to pray: 5

Brothers and sisters, let us pray to the Lord for those chosen by him to serve in the ministry of acolyte. Let us ask him to fill them with his blessing and strengthen them for faithful service in his Church.

All pray in silence for a brief period.

PRAYER

- Then the bishop, with hands joined, continues:

6

God of mercy,
through your only Son
you entrusted the bread of life to your Church.
Bless ✠ our brothers
who have been chosen for the ministry of acolyte.
Grant that they may be faithful
in the service of your altar
and in giving to others the bread of life;
may they grow always in faith and love,
and so build up your Church.

We ask this through Christ our Lord.

R. Amen.

INSTITUTION

- Each candidate goes to the bishop, who gives him a vessel with the bread or wine to be consecrated, saying: 7

Take this vessel with bread (wine)
for the celebration of the eucharist.
Make your life worthy of your service
at the table of the Lord and of his Church.

The acolyte answers:

Amen.

Liturgy of the Eucharist

At the preparation of the gifts, the acolytes (or some of them, if the number is large) present the patens with the bread and the chalice with the wine. 8

The acolytes receive communion immediately after the deacons. 9

In the Mass of institution the bishop may direct the acolyte as a special minister to help in giving communion. 10

Part III

**ORDINATION
OF DEACONS, PRIESTS, AND BISHOPS**

APOSTOLIC LETTER
ISSUED *MOTU PROPRIO*
LAYING DOWN CERTAIN NORMS
REGARDING THE HOLY ORDER OF DEACONS

POPE PAUL VI

For the nurturing and constant growth of the people of God, Christ the Lord instituted in the Church a variety of ministries which work for the good of the whole body.¹

From the apostolic age the diaconate has had a clearly outstanding position among these ministries, and it has always been held in great honor by the Church. Explicit testimony of this is given by the apostle Saint Paul both in his letter to the Philippians, in which he sends his greetings not only to the bishops but also to the deacons,² and in a letter to Timothy, in which he highlights the qualities and virtues that deacons must have in order to be proved worthy of their ministry.³

Later, when the early writers of the Church acclaim the dignity of deacons, they do not fail to extol also the spiritual qualities and virtues that are required for the performance of that ministry, namely, fidelity to Christ, moral integrity, and obedience to the bishop.

Saint Ignatius of Antioch declares that the office of the deacon is nothing other than "the ministry of Jesus Christ, who was with the Father before all ages and has been manifested in the final time."⁴ He also made the following observation: "The deacons too, who are ministers of the mysteries of Jesus Christ, should please all in every way, for

¹ See const. on the Church, no. 18.

² See Philippians 1:1.

³ See 1 Timothy 3:8-13.

⁴ *Ad Magnesios*, VI, 1: *Patres Apostolici*, ed. F. X. Funk, I (Tübingen, 1901), p. 235.

they are not servants of food and drink, but ministers of the Church of God."⁵

Saint Polycarp of Smyrna exhorts deacons to "be moderate in all things, merciful, diligent, living according to the truth of the Lord, who became the servant of all."⁶ The author of the *Didascalia Apostolorum*, recalling the words of Christ: "Anyone who wants to be great among you must be your servant,"⁷ addresses the following fraternal exhortation to deacons: "Accordingly you deacons also should behave in such a way that, if your ministry obliges you to lay down your lives for a brother or a sister, you should do so. . . . If the Lord of heaven and earth served us and suffered and sustained everything on our behalf, should not this be done for our brothers and sisters all the more by us, since we are imitators of him and have been given the place of Christ?"⁸

Furthermore, when the writers of the first centuries insist on the importance of the deacons' ministry, they give many examples of the manifold important tasks entrusted to them and clearly show how much authority they held in the Christian communities and how great was their contribution to the apostolate. The deacon is described as "the bishop's ear, mouth, heart, and soul."⁹ The deacon is at the disposal of the bishop in order that he may serve the whole people of God and take care of the sick and the poor;¹⁰ he is correctly and rightly called "one who shows love for orphans, for the devout and for the widowed, one who is fervent in spirit, one who shows love for what is good."¹¹ Furthermore, he is entrusted with the mission of taking the holy eucharist to the sick confined to their homes,¹² of conferring baptism,¹³ and of

⁵ *Ad Trallianos*, II, 3: *Patres Apostolici*, ed. F. X. Funk, I (Tübingen, 1901), p. 245.

⁶ *Epistula Ad Philippenses*, V, 2: *Patres Apostolici*, ed. F. X. Funk, I (Tübingen, 1901), pp. 301-303.

⁷ Matthew 20:26-27.

⁸ *Didascalia Apostolorum*, III, 13, 2-4: *Didascalia et Constitutiones Apostolorum*, ed. F. X. Funk, I (Paderborn, 1906), p. 214.

⁹ *Didascalia Apostolorum*, II, 44, 4; ed. F. X. Funk, I, p. 138.

¹⁰ See *Traditio Apostolica*, 39 and 34; *La Tradition Apostolique de Saint Hippolyte. Essai de reconstitution* by B. Botte (Münster, 1963), pp. 87 and 81.

¹¹ *Testamentum D. N. Iesu Christi*, I, 38; ed. and trans. into Latin by I. E. Rahmani (Mainz, 1899), p. 93.

¹² See Saint Justin, *Apologia* I, 65, 5 and 67, 5; Saint Justin, *Apologiae duae*; ed. G. Rauschen (Bonn, 1911), pp. 107 and 111.

¹³ See Tertullian, *De Baptismo*, XVII, 1: *Corpus Christianorum*, I, *Tertulliani Opera*, pars I (Turnholt, 1954), p. 291.

attending to preaching the word of God in accordance with the express will of the bishop.

Accordingly, the diaconate flourished in a wonderful way in the Church and at the same time gave an outstanding witness of love for Christ and the brethren through the performance of works of charity,¹⁴ the celebration of sacred rites,¹⁵ and the fulfillment of pastoral duties.¹⁶

The exercise of the office of deacon enabled those who were to become presbyters to give proof of themselves, to display the merit of their work, and to acquire preparation—all of which were requirements for receiving the dignity of the priesthood and the office of pastor.

As time went on, the discipline concerning this holy order was changed. The prohibition against conferring ordination without observing the established sequence of orders was strengthened, and there was a gradual decrease in the number of those who preferred to remain deacons all their lives instead of advancing to a higher order. As a consequence, the permanent diaconate almost entirely disappeared in the Latin Church. It is hardly necessary to mention what was decided by the Council of Trent when it proposed to restore the holy orders in accordance with their own nature as ancient functions within the Church;¹⁷ it was only much later that the idea matured of restoring this important order also as a truly permanent rank. Our predecessor Pius XII briefly alluded to this matter.¹⁸ Finally, the Second Vatican Council supported the wishes and requests that, where such would lead to the good of souls, the permanent diaconate should be restored as an intermediate order between the higher ranks of the Church's hierarchy and the rest of the people of God, as an expression of the needs and desires of the Christian communities, as a driving force for the Church's service or *diaconia* toward the local Christian communities, and as a sign or sacrament of the Lord Christ himself, who "came not to be served but to serve."¹⁹

¹⁴ See *Didascalia Apostolorum*, II, 31, 2: ed. F. X. Funk, I, p. 112; see *Testamentum D. N. Iesu Christi*, I, 31: ed. and trans. into Latin by I. E. Rahmani (Mainz, 1899), p. 75.

¹⁵ See *Didascalia Apostolorum*, II, 57, 6; 58, 1; ed. F. X. Funk, I, pp. 162 and 166.

¹⁶ See Saint Cyprian, *Epistolae* XV and XVI: ed. G. Hartel (Vienna, 1971), pp. 513-520; see Saint Augustine, *De catechizandis rudibus*, I, cap. I, 1: PL 40, 309-310.

¹⁷ Session XXIII, capp. I-IV: Mansi, XXXIII, 138-140.

¹⁸ Address to the Participants in the Second International Congress of the Lay Apostolate, October 5, 1957: AAS 49 (1957) 925.

¹⁹ Matthew 20:28.

For this reason, at the third session of the Council, in October 1964, the Fathers ratified the principle of the renewal of the diaconate and in the following November the dogmatic constitution *Lumen gentium* was promulgated. In article 29 of this document a description is given of the principal characteristics proper to that state: "At a lower level of the hierarchy are deacons, upon whom hands are imposed 'not for priesthood, but for ministry.' For, strengthened by sacramental grace, in communion with the bishop and his presbyterium, they serve the people of God in the *diaconia* of the liturgy, of the word, and of charity."²⁰

The same constitution made the following declaration about permanency in the rank of deacon: "These duties [of deacons], so very necessary for the life of the Church, can in many areas be fulfilled only with difficulty according to the prevailing discipline of the Latin Church. For this reason, the diaconate can in the future be restored as a proper and permanent rank of the hierarchy."²¹

However, this restoration of the permanent diaconate required that the instructions of the Council be more profoundly examined and that there be mature deliberation concerning the juridical status of both the celibate and married deacon. Similarly, it was necessary that matters connected with the diaconate of those who are to become priests should be adapted to contemporary conditions, so that the time of diaconate would furnish that proof of way of life, of maturity, and of aptitude for the priestly ministry which ancient discipline demanded from candidates for the presbyterate.

Thus on June 18, 1967, we issued *motu proprio* the apostolic letter *Sacrum Diaconatus Ordinem*, by which suitable canonical norms for the permanent diaconate were established.²² On June 17 of the following year, through the apostolic constitution *Pontificalis Romani Recognitio*,²³ we authorized the new rite for the conferring of the sacred orders of deacons, presbyters, and bishops, and at the same time defined the matter and the form of the ordination itself.

²⁰ AAS 57 (1965) 36.

²¹ *Ibid.*

²² AAS 59 (1967) 697-704.

²³ AAS 60 (1968) 369-373.

Now that we are proceeding further and are today promulgating the apostolic letter *Ministeria Quaedam*, we consider it fitting to issue certain norms concerning the diaconate. We also desire that candidates for the diaconate should know what ministries they are to exercise before sacred ordination and when and how they are to take upon themselves the responsibilities of celibacy and liturgical prayer.

Since entrance into the clerical state is deferred until diaconate, there no longer exists the rite of first tonsure, by which a layman used to become a cleric. But a new rite is introduced, by which one who aspires to ordination as deacon or presbyter publicly manifests his will to offer himself to God and the Church, so that he may exercise a sacred order. The Church, accepting this offering, selects and calls him to prepare himself to receive a sacred order, and in this way he is properly numbered among candidates for the diaconate or presbyterate.

It is especially fitting that the ministries of reader and acolyte should be entrusted to those who, as candidates for sacred orders, desire to devote themselves to God and to the Church in a special way. For the Church, which "does not cease to receive the bread of life from the table of the word of God and the body of Christ and offer it to the faithful,"²⁴ considers it to be very opportune that, both by study and by gradual exercise of the ministry of the word and of the altar, candidates for sacred orders should through intimate contact understand and reflect upon the double aspect of the priestly office. Thus it comes about that the authenticity of the ministry shines out with the greatest effectiveness. In this way the candidates are to approach holy orders fully aware of their vocation, fervent in spirit, serving the Lord, constant in prayer, and aware of the needs of the faithful.²⁵

Having weighed every aspect of the question well, having sought the opinion of experts, having consulted with the conferences of bishops and taken their views into account, and having taken counsel with our venerable brothers who are members of the Sacred Congregations competent in this matter, by our apostolic authority we enact the following norms, derogating—if and insofar as necessary—from provisions of the Code of Canon Law now in force, and we promulgate them with this letter.

²⁴ See const. on revelation, no. 21.

²⁵ See Romans 12:11-13.

1. a) A rite of admission for candidates for ordination as deacons and presbyters is now introduced. In order that this admission be properly made, the free petition of the aspirant, made out and signed in his own hand, is required, as well as the written acceptance of the competent ecclesiastical superior, through which the selection by the Church is brought about.

Professed members of clerical congregations who seek the presbyterate are not bound to this rite.

b) The competent superior for this acceptance is the Ordinary (the bishop or, in clerical institutes, the major superior). Those can be accepted who give signs of an authentic vocation and, endowed with good moral qualities and free from mental and physical defects, wish to dedicate their lives to the service of the Church for the glory of God and the good of souls. It is necessary that those who aspire to the diaconate leading to the presbyterate will have completed at least their twentieth year and have begun their course of theological studies.

c) In virtue of the acceptance the candidate must care for his vocation in a special way and foster it. He also acquires the right to the necessary spiritual assistance by which he can develop his vocation and submit unconditionally to the will of God.

2. Candidates for the permanent diaconate and for the diaconate leading to the presbyterate, as well as candidates for the presbyterate itself, are to receive the ministries of reader and acolyte, unless they have already done so, and are to exercise them for a fitting time, in order to be better disposed for the future service of the word and of the altar.

Dispensation from receiving these ministries on the part of such candidates is reserved to the Holy See.

3. The liturgical rites by which admission of candidates for ordination as deacons and presbyters takes place and by which the above-mentioned ministries are conferred should be performed by the Ordinary of the aspirant (the bishop or, in clerical institutes, the major superior).

4. The intervals established by the Holy See or by the conferences of bishops between the conferring—during the course of theological studies—of the ministry of readers and that of acolytes, and between the ministry of acolytes and the order of deacons, must be observed.

5. Before ordination candidates for the diaconate shall give to the Ordinary (the bishop or, in clerical institutes, the major superior) a declaration made out and signed in their own hand, by which they testify that they are about to receive the order freely and of their own accord.

6. The special consecration of celibacy observed for the sake of the kingdom of heaven and its obligation for candidates to the priesthood and for unmarried candidates to the diaconate are linked with the diaconate. The public commitment to celibacy before God and the Church is to be celebrated in a particular rite, even by religious, and it is to precede ordination to the diaconate. Celibacy taken on in this way is a diriment impediment to entering marriage.

In accordance with the traditional discipline of the Church, a married deacon who has lost his wife cannot enter a new marriage.²⁶

7. a) Deacons called to the presbyterate are not to be ordained until they have completed the course of studies prescribed by the norms of the Apostolic See.

b) In regard to the course of theological studies to precede the ordination of permanent deacons, the conferences of bishops, with attention to the local situation, will issue the proper norms and submit them for the approval of the Sacred Congregation for Catholic Education.

8. In accordance with norms 29-30 of the General Instruction for the Liturgy of the Hours:

a) Deacons called to the presbyterate are obliged by their sacred ordination to celebrate the liturgy of the hours.

b) It is most fitting that permanent deacons should recite daily at least a part of the liturgy of the hours, to be determined by the conference of bishops.

9. Entrance into the clerical state and incardination into a diocese are brought about by ordination to the diaconate.

10. The rite of admission for candidates for ordination as deacons and presbyters and of the special consecration of celibacy is to be published soon by the competent department of the Roman Curia.


²⁶ See Paul VI, apostolic letter *Sacrum Diaconatus Ordinem*, no. 16: AAS 59 (1967) 701.

Transitional Norms: Candidates for the sacrament of orders who have already received first tonsure before the promulgation of this letter retain all the duties, rights, and privileges of clerics. Those who have been promoted to the order of subdiaconate are held to the obligations taken on in regard to both celibacy and the liturgy of the hours. But they must celebrate once again their public commitment to celibacy before God and the Church by the new special rite preceding ordination to the diaconate.


All that has been decreed by us in this letter, issued *motu proprio*, we order to be confirmed and ratified, anything to the contrary notwithstanding. We also determine that it shall come into force on January 1, 1973.

Given at Rome, at Saint Peter's, August 15, 1972, the Solemnity of the Assumption, the tenth year of our pontificate.

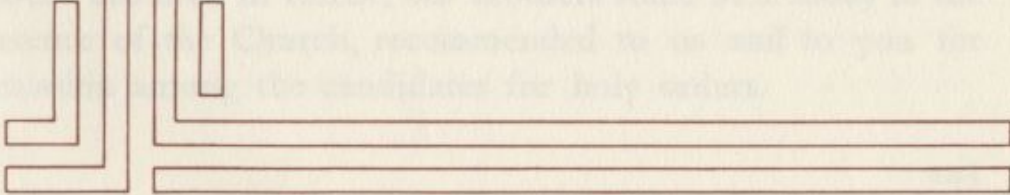
Paul VI



Chapter Seven



ADMISSION TO CANDIDACY FOR ORDINATION AS DEACONS AND PRIESTS



OUTLINE OF THE RITE

LITURGY OF THE WORD

CELEBRATION OF ADMISSION

Homily

Calling of the Candidates

Examination

Acceptance of the Candidates

Invitation to Prayer

Intercessions

Concluding Prayer

[LITURGY OF THE EUCHARIST]

Chapter Seven

ADMISSION TO CANDIDACY FOR ORDINATION AS DEACONS AND PRIESTS

Introduction

The rite of admission to candidacy for ordination as deacons and priests is celebrated when the candidates have reached a maturity of purpose and are shown to have the necessary qualifications. 1

Those professed in clerical religious institutes are not bound to the celebration of this rite.

The intention of receiving orders is to be expressed publicly by the candidates. The bishop or the major superior of a clerical religious institute accepts their intention publicly. 2

The rite of admission may be celebrated on any day, preferably on feast days, in a church or other appropriate place, either during Mass or during a celebration of the word of God. Because of its nature, the rite is never joined to an ordination or the institution of readers or acolytes. 3

Liturgy of the Word

The readings are taken in whole or in part from the liturgy of the day or from the texts listed in the appendix, p. 340. 4

Celebration of Admission

HOMILY

■ After the gospel, the bishop, wearing his miter, sits, and gives the homily, which he concludes with these or similar words: 5

Dear brethren in Christ, our brothers stand here today in the presence of the Church, recommended to us and to you for admission among the candidates for holy orders.

Christ gave this command: "Ask the Lord of the harvest to send laborers into his harvest." Our brothers know the Lord's concern for his flock, they see the needs of the Church, and they feel ready to respond generously to the Lord in the words of the prophet: "Here I am, send me forth." They put their hope in the Lord, trusting that they may answer his call faithfully.

This call from the Lord should be recognized and understood from the daily signs which reveal God's will to men of discernment. When God chooses men to share in the ordained priesthood of Christ, he moves and helps them by his grace. At the same time, he entrusts us with the task of calling suitable and approved candidates and of consecrating them by a special seal of the Holy Spirit to the ministry of God and of the Church. By the sacrament of holy orders they will be appointed to share in the ministry of salvation that Christ accomplished in the world. When the time comes, they will be given a part in our ministry of service to the Church, and build up by word and sacrament the Christian communities to which they will be sent.

Our brothers here have already begun their preparation so that later they may be called to ordination by the bishop. Day by day they will learn to live the life of the Gospel and deepen their faith, hope, and love. In the practice of these virtues they will gain the spirit of prayer and grow in zeal to win the world to Christ.

Urged on by his love and strengthened by the Holy Spirit, they have come here to declare in public their desire to bind themselves to the service of God and of mankind.

When each one is called by name, he should come forward and declare his intention before the Church assembled here.

CALLING OF THE CANDIDATES

The appointed deacon or priest calls the candidates by name. Each one answers: **Present**, and goes to the bishop, before whom he makes a sign of reverence. 6

EXAMINATION

- Then the bishop speaks to the candidates in these words or in others which the conference of bishops may determine: 7

My sons, the pastors and teachers in charge of your formation, and others who know you, have given a favorable account of you, and we have full confidence in their testimony.

In response to the Lord's call, are you resolved to complete your preparation so that in due time you will be ready to be ordained for the ministry of the Church?

Together, all the candidates answer:

I am.

- Bishop:

Are you resolved to prepare yourselves in mind and spirit to give faithful service to Christ the Lord and his body, the Church?

Candidates:

I am.

ACCEPTANCE OF THE CANDIDATES

If it wishes, the conference of bishops may determine the manner in which the bishop is to accept the candidates.

- The bishop adds:

The Church receives your declaration with joy. May God who has begun the good work in you bring it to fulfillment.

All:

Amen.

INVITATION TO PRAYER

- Then all stand, and the bishop, without his miter, invites the people to pray: 8

Brothers and sisters, let us ask our God and Lord to pour out his grace and blessing on these servants of his who desire to give their lives to the ministry of the Church.

INTERCESSIONS

The deacon or another qualified minister proposes the following intentions or others adapted to the circumstances. All respond with an appropriate acclamation. 9

Deacon or minister:

That our brothers may draw closer to Christ and be his witnesses in the world, let us pray to the Lord:

R. Lord, hear our prayer.

Deacon or minister:

That they may share the burdens of others and always listen to the voice of the Holy Spirit, let us pray to the Lord:

R. Lord, hear our prayer.

Deacon or minister:

That they may become ministers of the Church who will strengthen the faith of their brothers and sisters by word and example, and gather them together to share in the eucharist, let us pray to the Lord:

R. Lord, hear our prayer.

CONCLUDING PRAYER

■ The bishop continues:

10

1

Lord,
hear our prayers for your sons
who wish to dedicate themselves
to your service and the service of your people
in the sacred ministry.
Bless them ✠ in your fatherly love,
that they may persevere in their vocation,
and through their loving fidelity to Christ the Priest
be worthy to carry out
the Church's apostolic mission.

We ask this through Christ our Lord.

R. Amen.

Or:

2

Lord,
help your servants
to understand and live the mystery of your love
more completely every day.
Deepen their sense of purpose
as they prepare for the sacred ministry of the Church
and fill them with the spirit of your love
so that they may be wholehearted
in bringing salvation to mankind
for the glory of your name.

We ask this through Christ our Lord.

R. Amen.

Liturgy of the Eucharist

If the rite of admission takes place during Mass, the celebration continues as usual. If it takes place during a celebration of the word, the bishop blesses the assembly and dismisses it in the usual way.

11

APOSTOLIC CONSTITUTION
APPROVAL OF NEW RITES FOR THE ORDINATION
OF DEACONS, PRESBYTERS, AND BISHOPS

PAUL, BISHOP

Servant of the Servants of God
For an Everlasting Memorial

The revision of the Roman Pontifical is prescribed in a general way by the Second Vatican Ecumenical Council¹ and is also governed by special norms in which the holy Synod ordered that the rites of ordination be changed "in ceremonies and in texts."²

Among the rites of ordination the first to be considered are those which constitute the hierarchy through the sacrament of orders, conferred in several grades: "Thus the divinely instituted ministry of the Church is exercised in various orders by those who already in antiquity are called bishops, presbyters, and deacons."³

In the revision of the rites of sacred ordination, besides the general principles which must direct the entire restoration of the liturgy according to the decrees of the Second Vatican Council, the greatest attention should be paid to the Council's important teaching, in the constitution on the Church, on the nature and effects of the sacrament of orders. It is evident that the liturgy itself should express this doctrine in its own way, for "the texts and rites should be drawn up so that they express more clearly the holy things they signify; the Christian people, so far as possible, should be able to understand them with ease and to take part in them fully, actively, and as befits a community."⁴

¹ Const. on the liturgy, no. 25.

² *Ibid.*, no. 76.

³ Const. on the Church, no. 28.

⁴ Const. on the liturgy, no. 21.

The holy Synod teaches that "by episcopal consecration the fullness of the sacrament of orders is conferred, that fullness which is truly called—in the Church's liturgical usage and in the language of the Fathers—the high priesthood, the apex of the sacred ministry. But together with the office of sanctifying, episcopal consecration also confers the offices of teaching and governing. These, however, of their very nature can be exercised only in hierarchical communion with the head and members of the college [of bishops]. From tradition which is expressed especially through liturgical rites and through the practice of the Church in both East and West, it is clear that by the laying on of hands and the words of consecration the grace of the Holy Spirit is so conferred and the sacred character so impressed that bishops undertake Christ's own role as Teacher, Shepherd, and Bishop in an eminent and visible way and that they act in his person."⁵

To these words should be added a number of important doctrinal statements [of the Council] concerning the apostolic succession of bishops and their duties and functions. Even if these matters are now found in the rite of episcopal consecration, still it seems that they should be better and more precisely expressed. To achieve this, it appeared appropriate to take from ancient sources the consecratory prayer which is found in the document called the *Apostolic Tradition of Hippolytus of Rome*, written at the beginning of the third century. This consecratory prayer is still used, in large part, in the ordination rites of the Coptic and West Syrian liturgies. Thus the very act of ordination is witness to the harmony of tradition in East and West concerning the apostolic office of bishops.

With regard to presbyters, the following should be recalled from the acts of the Second Vatican Council: "Although presbyters do not possess the highest degree of the pontificate and although they are dependent upon the bishops in the exercise of their power, they are nevertheless united with the bishops in priestly dignity; and in virtue of the sacrament of orders they are consecrated in the image of Christ the eternal high priest (see Hebrews 5:1-10; 7:24; 9:11-28) as true priests of the New Testament to preach the Gospel, shepherd the faithful, and

⁵ Const. on the Church, no. 21.

celebrate the worship of God.”⁶ In another place the Council says: “By sacred ordination and by the mission they receive from the bishops, presbyters are promoted to the service of Christ the Teacher, the Priest, and the King. They share in his ministry of unceasingly building up the Church on earth into the people of God, the body of Christ, and the temple of the Holy Spirit.”⁷ In the ordination of presbyters, as found in the Roman Pontifical, the mission and grace of the presbyter as a helper of the episcopal order have been very clearly described. Yet it seemed necessary to restore the entire rite, which had been divided into several parts, to greater unity and to express in sharper light the central part of the ordination, that is, the laying on of hands and the consecratory prayer.

Finally, with regard to deacons, in addition to the content of our apostolic letter *Sacrum Diaconatus Ordinem* issued *motu proprio* on June 18, 1967, the following should be especially recalled: “In the lower grade of the hierarchy are deacons, on whom hands are laid ‘not for the priesthood, but for the ministry’ (Constitutions of the Church of Egypt, III, 2). Strengthened by sacramental grace, they serve the people of God in the *diaconia* of liturgy, word, and charity, in communion with the bishop and his presbyterium.”⁸ In the ordination of deacons a few changes had to be made to satisfy the recent prescriptions about the diaconate as a distinct and permanent grade of the hierarchy in the Latin Church or to achieve a greater simplicity and clarity in the rites.

Among the other documents of the supreme magisterium pertaining to sacred orders, we consider one worthy of particular mention, namely, the apostolic constitution *Sacramentum Ordinis* published by our predecessor, Pius XII, on November 30, 1947. In this constitution he declared that “the sole matter of the sacred orders of diaconate and presbyterate is the laying on of hands; likewise the sole form is the words determining the application of this matter, which univocally signify the sacramental effects—namely, the power of orders and the grace of the Holy Spirit—and are accepted and used as such by the

⁶ *Ibid.*, no. 28.

⁷ Decree on priestly ministry and life, no. 1.

⁸ Const. on the Church, no. 29.

Church.”⁹ After this, the document determines which laying on of hands and which words constitute the matter and form in the conferring of each order.

It was necessary in the revision of the rite to add, delete, or change certain things, either to restore texts to their earlier integrity, to clarify the meaning, or to bring out more clearly the sacramental effects. We therefore think it necessary, in order to remove all controversy and to avoid anxiety of conscience, to declare what is to be considered as belonging to the very nature of the rite in each case. By our supreme apostolic authority we decree and establish the following with regard to the matter and form in the conferring of each order.

In the ordination of deacons, the matter is the laying of the bishop's hands upon the individual candidates, which is done in silence before the consecratory prayer; the form consists of the words of the consecratory prayer, of which the following belong to the nature of the rite and are consequently required for validity:

Lord,
send forth upon them the Holy Spirit,
that they may be strengthened
by the gift of your sevenfold grace
to carry out faithfully the work of the ministry.

In the ordination of presbyters, the matter is likewise the laying of the bishop's hands upon the individual candidates, which is done in silence before the consecratory prayer; the form consists of the words of the consecratory prayer, of which the following belong to the nature of the rite and are consequently required for validity:

Almighty Father,
grant to these servants of yours
the dignity of the priesthood.
Renew within them the Spirit of holiness.
As co-workers with the order of bishops
may they be faithful to the ministry
that they receive from you, Lord God,
and be to others a model of right conduct.

⁹ AAS 40 (1948) 6.

Finally, in the ordination of a bishop, the matter is the laying of hands upon the head of the bishop-elect by the consecrating bishops, or at least by the principal consecrator, which is done in silence before the consecratory prayer; the form consists of the words of the consecratory prayer, of which the following belong to the nature of the rite and are consequently required for validity:

So now pour out upon this chosen one
that power which is from you,
the governing Spirit
whom you gave to your beloved Son, Jesus Christ,
the Spirit given by him to the holy apostles,
who founded the Church in every place to be your temple
for the unceasing glory and praise of your name.

This rite for the conferring of the sacred orders of diaconate, presbyterate, and episcopate has been revised by the Consilium for the Implementation of the Constitution on the Sacred Liturgy "with the assistance of experts, and with the consultation of bishops, from various parts of the world."¹⁰ By our apostolic authority we approve this rite so that it may be used in the future for the conferral of these orders in place of the rite now found in the Roman Pontifical.

It is our will that these our decrees and prescriptions be firm and effective now and in the future, notwithstanding, to the extent necessary, the apostolic constitutions and ordinances issued by our predecessors and other prescriptions, even those requiring particular mention and derogation.

Given at Rome, at Saint Peter's, June 18, 1968, the fifth year of our pontificate.

Paul VI

¹⁰ See const. on the liturgy, no. 25.

Chapter Eight

ORDINATION OF DEACONS

OUTLINE OF THE RITE

LITURGY OF THE WORD

ORDINATION OF DEACONS

Calling of the Candidates

Presentation of the Candidates

Election by the Bishop and Consent of the People

Homily

[Commitment to Celibacy]

Examination of the Candidates

Promise of Obedience

Invitation to Prayer

Litany of the Saints

Laying on of Hands

Prayer of Consecration

Investiture with Stole and Dalmatic

Presentation of the Book of the Gospels

Kiss of Peace

LITURGY OF THE EUCHARIST

Chapter Eight

ORDINATION OF DEACONS

Introduction

The ordination of deacons should take place on a Sunday or holyday, when a large number of the faithful can attend, unless pastoral reasons suggest another day. 1

The public commitment to celibacy by candidates for ordination as priests and by unmarried candidates for the diaconate, including religious, must be made before the rite of ordination of deacons (see no. 14 below).

The ordination should take place ordinarily at the *cathedra* or bishop's chair; or, to enable the faithful to participate more fully, a chair for the bishop may be placed before the altar or elsewhere. Seats for those to be ordained should be placed so that the faithful may have a complete view of the liturgical rites. 2

Those to be ordained wear an alb (with amice and cincture unless other provisions are made). 3

In addition to what is needed for the celebration of Mass, there should be ready: (a) the Roman Pontifical; (b) stoles and dalmatics for the individual candidates. 4

The chalice should be sufficiently large for the communion of those ordained.

When everything is ready, the procession moves through the church to the altar in the usual way. A deacon carries the Book of the Gospels; he is followed by the candidates and finally by the bishop between two deacons. 5

Liturgy of the Word

- The liturgy of the word takes place according to the rubrics. 6
- The readings may be taken in whole or in part from the Mass of the day or from the texts listed in the appendix, p. 341. 7
- The profession of faith is not said, nor are the general intercessions. 8

Ordination of Deacons

- The ordination of deacons begins after the gospel. The bishop, wearing his miter, sits at his chair. 9

CALLING OF THE CANDIDATES

- The candidates are called by the deacon: 10
- Those to be ordained deacons please come forward.
- Then their names are called by the deacon. Each one answers: **Present**, and goes to the bishop, before whom he makes a sign of reverence. 11

PRESENTATION OF THE CANDIDATES

- When all the candidates are in their places before the bishop, the priest designated by the bishop says: 12

Most Reverend Father, holy mother Church asks you to ordain these men, our brothers, for service as deacons.

- The bishop asks:
- Do you judge them to be worthy?

He answers:

After inquiry among the people of Christ and upon recommendation of those concerned with their training, I testify that they have been found worthy.

ELECTION BY THE BISHOP AND CONSENT OF THE PEOPLE

■ Bishop:

13

We rely on the help of the Lord God and our Savior Jesus Christ, and we choose these men, our brothers, for the order of deacons.

All present say: Thanks be to God, or give their assent to the choice in some other way, according to local custom.

HOMILY

■ Then all sit, and the bishop gives the homily. He begins with the text of the readings from Scripture and then speaks to the people and the candidates about the office of deacon and the meaning and importance of celibacy in the Church. He may use these words:

14

These men, your relatives and friends, are now to be raised to the order of deacons. Consider carefully the ministry to which they are to be promoted.

They will draw new strength from the gift of the Holy Spirit. They will help the bishop and his body of priests as ministers of the word, of the altar, and of charity. They will make themselves servants to all. As ministers of the altar they will proclaim the Gospel, prepare the sacrifice, and give the Lord's body and blood to the community of believers.

It will also be their duty, at the bishop's discretion, to bring God's word to believer and unbeliever alike, to preside over public prayer, to baptize, to assist at marriages and bless them, to give viaticum to the dying, and to lead the rites of burial. Once they are consecrated by the laying on of hands that comes to us from the apostles and are bound more closely to the altar, they will perform works of charity in the name

of the bishop or the pastor. From the way they go about these duties, may you recognize them as disciples of Jesus, who came to serve, not to be served.

He then addresses the candidates:

My sons, you are being raised to the order of deacons. The Lord has set an example for you to follow.

As deacons you will serve Jesus Christ, who was known among his disciples as the one who served others. Do the will of God generously. Serve God and mankind in love and joy. Look upon all unchastity and avarice as worship of false gods; for no man can serve two masters.

Like the men the apostles chose for works of charity, you should be men of good reputation, filled with wisdom and the Holy Spirit. Show before God and mankind that you are above every suspicion of blame, true ministers of Christ and of God's mysteries, men firmly rooted in faith. Never turn away from the hope which the Gospel offers; now you must not only listen to God's word but also preach it. Hold the mystery of faith with a clear conscience. Express in action what you proclaim by word of mouth. Then the people of Christ, brought to life by the Spirit, will be an offering God accepts. Finally, on the last day, when you go to meet the Lord, you will hear him say: "Well done, good and faithful servant, enter into the joy of your Lord."

COMMITMENT TO CELIBACY

- After the homily the candidates who are to manifest their intention of a commitment to celibacy stand before the bishop. He speaks to them in these or similar words:

By your own free choice you seek to enter the order of deacons. You shall exercise this ministry in the celibate state for celibacy is both a sign and a motive of pastoral charity, and a special source of spiritual fruitfulness in the world. By living in this state with total dedication, moved by a sincere love for Christ the Lord, you are consecrated to him in a new and special way. By this consecration you will adhere more easily to Christ with an undivided heart; you will be more freely at the service of God and mankind, and you will be more untrammelled in the ministry of Christian conversion and rebirth. By your life and character you will give witness to your brothers and sisters in faith that God must be loved above all else, and that it is he whom you serve in others.

Therefore, I ask you:

In the presence of God and the Church, are you resolved, as a sign of your interior dedication to Christ, to remain celibate for the sake of the kingdom and in lifelong service to God and mankind?

The candidates answer:

I am.

If it wishes, the conference of bishops may determine some external sign to express the intention of the candidates.

■ The bishop adds:

May the Lord help you to persevere in this commitment.

The candidates answer:

Amen.

Then the candidates for the diaconate who are not obliged to make the commitment to celibacy come forward.

EXAMINATION OF THE CANDIDATES

- The candidates then stand before the bishop who questions all of them together: 15

My sons, before you are ordained deacons, you must declare before the people your intention to undertake this office.

Are you willing to be ordained for the Church's ministry by the laying on of hands and the gift of the Holy Spirit?

Together, all the candidates answer:

I am.

- Bishop:

Are you resolved to discharge the office of deacon with humility and love in order to assist the bishop and the priests and to serve the people of Christ?

Candidates:

I am.

- Bishop:

Are you resolved to hold the mystery of the faith with a clear conscience, as the Apostle urges, and to proclaim this faith in word and action as it is taught by the Gospel and the Church's tradition?

Candidates:

I am.

- Bishop:

Are you resolved to maintain and deepen a spirit of prayer appropriate to your way of life and, in keeping with what is required of you, to celebrate faithfully the liturgy of the hours for the Church and for the whole world?

Candidates:

I am.

■ Bishop:

Are you resolved to shape your way of life always according to the example of Christ, whose body and blood you will give to the people?

Candidates:

I am, with the help of God.

PROMISE OF OBEDIENCE

■ Then each of the candidates goes to the bishop and, kneeling before him, places his joined hands between those of the bishop. If this gesture seems less suitable in some places, the conference of bishops may choose another gesture or sign. 16

If the bishop is the candidate's own Ordinary, he asks:

Do you promise respect and obedience to me and my successors?

Candidate:

I do.

If the bishop is not the candidate's own Ordinary, he asks:

Do you promise respect and obedience to your Ordinary?

Candidate:

I do.

■ Bishop:

May God who has begun the good work in you bring it to fulfillment.

INVITATION TO PRAYER

- Then all stand, and the bishop, without his miter, invites the people to pray: 17

My dear people, let us pray that the all-powerful Father will pour out his blessing on these servants of his, whom he receives into the holy order of deacons.

Deacon (except during the Easter season):

Let us kneel.

LITANY OF THE SAINTS

The candidates prostrate themselves and, except during the Easter season, the rest kneel at their places. 18

The cantors begin the litany (appendix, p. 350); they may add, at the proper place, names of other saints (for example, the patron saint, the titular of the church, the founder of the church, the patron saints of those to be ordained) or petitions suitable to the occasion.

- The bishop alone stands and, with his hands joined, sings or says: 19

Lord God,
hear our petitions
and give your help to this act of our ministry.
We judge these men worthy to serve as deacons
and we ask you to bless them
and make them holy.
Grant this through Christ our Lord.

R. Amen.

Deacon:

Let us stand.

LAYING ON OF HANDS

- Then all stand. One by one the candidates go to the bishop and kneel before him. The bishop lays his hands on the head of each, in silence. 20

PRAYER OF CONSECRATION

■ The candidates kneel before the bishop. With his hands extended over them, he sings the prayer of consecration or says it aloud:

Al-might-y God, be present with us by your power. You are the source of

all honor, you assign to each his rank, you give to each his

min-is-try. You re-main un-changed, but you watch o-ver all cre-a-tion

and make it new through your Son, Jesus Christ, our Lord: he is your Word, your

pow-er, and your wis-dom. You foresee all things in your

e-ter-nal pro-vi-dence and make due pro-vi-sion for eve-ry age.

You make the Church, Christ's body, grow to its full stat-ure

as a new and great-er temple. You en-rich it with eve-ry kind of grace

and per-fect it with a diversity of members to serve the whole bod-y

ORDINATION OF DEACONS

in a wonderful pat-tern of u-ni-ty. You es-tablished a threefold
 ministry of wor-ship and ser-vice for the glo-ry of your name.
 As ministers of your tabernacle you chose the sons of Le-vi
 and gave them your bless-ing as their ever-last-ing in-her-i-tance.
 In the first days of your Church under the inspiration of the Ho-ly Spir-it
 the a-postles of your Son appointed seven men of good repute to assist them in
 the dai-ly min-is-try, so that they themselves might be more free for
 prayer and preach-ing. By prayer and the lay-ing on of hands
 the a-postles entrusted to those cho-sen men the ministry of
 serv-ing at ta-bles. Lord, look with favor on these ser-vants of yours,
 (this servant)

PRAYER OF CONSECRATION

whom we now dedicate to the office of dea-con, to minister at your

ho - ly al - tar. Lord, send forth upon them the Ho - ly Spir - it, (him)

that they may be strengthened by the gift of your sev - en - fold grace (he)

to carry out faith - ful - ly the work of the min - is - try.

May they ex - cel in eve - ry vir - tue: in love that is sincere, (he)

in concern for the sick and the poor, in unassuming au - thor - i - ty,

in self - discipline, and in ho - li - ness of life. May their (his)

conduct exempli - fy your commandments and lead your people to imitate their (his)

pur - i - ty of life. May they remain strong and stead - fast in Christ, (he)

giving to the world the wit - ness of a pure con - science. May they in this life im - (he)

ORDINATION OF DEACONS

i - tate your Son, who came, not to be served but to serve,
and one day reign with him in heav - en.
We ask you this through our Lord Je - sus Christ, your Son,
who lives and reigns with you and the Ho - ly Spir - it,
one God, for ev - er and ev - er. R. A - men.

Almighty God,
be present with us by your power.
You are the source of all honor,
you assign to each his rank,
you give to each his ministry.

You remain unchanged,
but you watch over all creation and make it new
through your Son, Jesus Christ, our Lord:
he is your Word, your power, and your wisdom.
You foresee all things in your eternal providence
and make due provision for every age.
You make the Church, Christ's body,
grow to its full stature as a new and greater temple.

You enrich it with every kind of grace
and perfect it with a diversity of members
to serve the whole body in a wonderful pattern of unity.

You established a threefold ministry of worship and service
for the glory of your name.

As ministers of your tabernacle you chose the sons of Levi
and gave them your blessing as their everlasting inheritance.
In the first days of your Church
under the inspiration of the Holy Spirit
the apostles of your Son appointed seven men of good repute
to assist them in the daily ministry,
so that they themselves might be more free for prayer and
preaching.

By prayer and the laying on of hands
the apostles entrusted to those chosen men the ministry of
serving at tables.

Lord,
look with favor on these servants of yours,
whom we now dedicate to the office of deacon,
to minister at your holy altar.

Lord,
send forth upon them the Holy Spirit,
that they may be strengthened
by the gift of your sevenfold grace
to carry out faithfully the work of the ministry.

May they excel in every virtue:
in love that is sincere,
in concern for the sick and the poor,
in unassuming authority,
in self-discipline,
and in holiness of life.

May their conduct exemplify your commandments
and lead your people to imitate their purity of life.
May they remain strong and steadfast in Christ,
giving to the world the witness of a pure conscience.
May they in this life imitate your Son,
who came, not to be served but to serve,
and one day reign with him in heaven.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

R. Amen.

INVESTITURE WITH STOLE AND DALMATIC

After the prayer of consecration, the bishop, wearing his miter, sits,
and the newly ordained stand. Some of the assisting deacons or priests
put a deacon's stole and then a dalmatic on each of them.

22

Meanwhile, the following antiphon may be sung with Psalm 84.

23

Blessed are they who dwell in your house, O Lord.

The antiphon is repeated after every two verses. Glory to the Father
is not said. The psalm is interrupted and the antiphon repeated when
dalmatics have been put on all of the deacons.

Any other appropriate song may be sung.

PRESENTATION OF THE BOOK OF THE GOSPELS

- Vested as deacons, the newly ordained go to the bishop and kneel
before him. He places the Book of the Gospels in the hands of each
one and says:

24

Receive the Gospel of Christ, whose herald you now are.
Believe what you read,
teach what you believe,
and practice what you teach.

KISS OF PEACE

- Lastly, the bishop stands and gives the kiss of peace to each of the new deacons, saying: 25

Peace be with you.

The deacon responds:

And also with you.

If circumstances permit, the deacons present also give the kiss of peace to the newly ordained. 22

Meanwhile, the following antiphon may be sung with Psalm 146. 26

If anyone serves me, says the Lord,
my Father in heaven will honor him. 23

The antiphon is repeated after every two verses. Glory to the Father is not said. The psalm is interrupted and the antiphon repeated when all have received the kiss of peace.

Any other appropriate song may be sung.

Liturgy of the Eucharist

The Order of Mass is followed with these changes:

27

a) Some of the new deacons bring the offerings for the celebration to the bishop; one of them assists him at the altar.

b) In Eucharistic Prayer I, the special form of Father, accept this offering is said:

Father, accept this offering
from your whole family
and from those you have chosen for the order of deacons.
Protect the gifts you have given them,
and let them yield a harvest worthy of you.

[Through Christ our Lord. Amen.]

The new deacons receive communion under both kinds. The deacon who assists the bishop ministers the cup.

28

Some of the new deacons assist the bishop in giving communion to the people.

29

PRESENTATION OF THE BOOK OF THE GOSPELS

After the deacons, the newly ordained go to the bishop and kneel before him. He places the Book of the Gospels in the hands of one of them.

Chapter Nine

ORDINATION OF A DEACON

OUTLINE OF THE RITE

LITURGY OF THE WORD

ORDINATION OF A DEACON

Calling of the Candidate

Presentation of the Candidate

Election by the Bishop and Consent of the People

Homily

[Commitment to Celibacy]

Examination of the Candidate

Promise of Obedience

Invitation to Prayer

Litany of the Saints

Laying on of Hands

Prayer of Consecration

Investiture with Stole and Dalmatic

Presentation of the Book of the Gospels

Kiss of Peace

LITURGY OF THE EUCHARIST

Chapter Nine

ORDINATION OF A DEACON

Introduction

The ordination of a deacon should take place on a Sunday or holyday, when a large number of the faithful can attend, unless pastoral reasons suggest another day. 1

The public commitment to celibacy by the candidate for ordination as a priest and by an unmarried candidate for the diaconate, including a religious, must be made before the rite of ordination of a deacon (see no. 14 below).

The ordination should take place ordinarily at the *cathedra* or bishop's chair; or, to enable the faithful to participate more fully, a chair for the bishop may be placed before the altar or elsewhere. A seat for the one to be ordained should be placed so that the faithful may have a complete view of the liturgical rites. 2

The one to be ordained wears an alb (with amice and cincture unless other provisions are made). 3

In addition to what is needed for the celebration of Mass, there should be ready: (a) the Roman Pontifical; (b) stole and dalmatic for the candidate. 4

When everything is ready, the procession moves through the church to the altar in the usual way. A deacon carries the Book of the Gospels; he is followed by the candidate and finally by the bishop between two deacons. 5

Liturgy of the Word

- The liturgy of the word takes place according to the rubrics. 6
- The readings may be taken in whole or in part from the Mass of the day or from the texts listed in the appendix, p. 341. 7
- The profession of faith is not said, nor are the general intercessions. 8

Ordination of a Deacon

- The ordination of a deacon begins after the gospel. The bishop, wearing his miter, sits at his chair. 9

CALLING OF THE CANDIDATE

- The candidate is called by the deacon: 10
- Let N. who is to be ordained deacon please come forward.
- The candidate answers: **Present**, and goes to the bishop, before whom he makes a sign of reverence. 11

PRESENTATION OF THE CANDIDATE

- When the candidate is in his place before the bishop, the priest designated by the bishop says: 12

Most Reverend Father, holy mother Church asks you to ordain this man, our brother, for service as deacon.

- The bishop asks:
Do you judge him to be worthy?

He answers:

After inquiry among the people of Christ and upon recommendation of those concerned with his training, I testify that he has been found worthy.

ELECTION BY THE BISHOP AND CONSENT OF THE PEOPLE

■ Bishop:

13

We rely on the help of the Lord God and our Savior Jesus Christ, and we choose this man, our brother, for the order of deacons.

All present say: Thanks be to God, or give their assent to the choice in some other way, according to local custom.

HOMILY

■ Then all sit, and the bishop gives the homily. He begins with the text of the readings from Scripture and then speaks to the people and the candidate about the office of deacon and the meaning and importance of celibacy in the Church. He may use these words:

14

This man, your relative and friend, is now to be raised to the order of deacons. Consider carefully the ministry to which he is to be promoted.

He will draw new strength from the gift of the Holy Spirit. He will help the bishop and his body of priests as a minister of the word, of the altar, and of charity. He will make himself a servant to all. As a minister of the altar he will proclaim the Gospel, prepare the sacrifice, and give the Lord's body and blood to the community of believers.

It will also be his duty, at the bishop's discretion, to bring God's word to believer and unbeliever alike, to preside over public prayer, to baptize, to assist at marriages and bless them, to give viaticum to the dying, and to lead the rites of burial. Once he is consecrated by the laying on of hands that comes to us from the apostles and is bound more closely to the altar, he will perform works of charity in the name of the

bishop or the pastor. From the way he goes about these duties, may you recognize him as a disciple of Jesus, who came to serve, not to be served.

He then addresses the candidate:

My son, you are being raised to the order of deacons. The Lord has set an example for you to follow.

As a deacon you will serve Jesus Christ, who was known among his disciples as the one who served others. Do the will of God generously. Serve God and mankind in love and joy. Look upon all unchastity and avarice as worship of false gods; for no man can serve two masters.

Like the men the apostles chose for works of charity, you should be a man of good reputation, filled with wisdom and the Holy Spirit. Show before God and mankind that you are above every suspicion of blame, a true minister of Christ and of God's mysteries, a man firmly rooted in faith. Never turn away from the hope which the Gospel offers; now you must not only listen to God's word but also preach it. Hold the mystery of faith with a clear conscience. Express in action what you proclaim by word of mouth. Then the people of Christ, brought to life by the Spirit, will be an offering God accepts. Finally, on the last day, when you go to meet the Lord, you will hear him say: "Well done, good and faithful servant, enter into the joy of your Lord."

COMMITMENT TO CELIBACY

After the homily the candidate, if he is to manifest his intention of a commitment to celibacy, stands before the bishop. The bishop speaks to him in these or similar words:

By your own free choice you seek to enter the order of deacons. You shall exercise this ministry in the celibate state for celibacy is both a sign and a motive of pastoral charity, and a special source of spiritual fruitfulness in the world. By living in this state with total dedication, moved by a sincere love for Christ the Lord, you are consecrated to him in a new and special way. By this consecration you will adhere more easily to Christ with an undivided heart; you will be more freely at the service of God and mankind, and you will be more untrammelled in the ministry of Christian conversion and rebirth. By your life and character you will give witness to your brothers and sisters in faith that God must be loved above all else, and that it is he whom you serve in others.

Therefore, I ask you:

In the presence of God and the Church, are you resolved, as a sign of your interior dedication to Christ, to remain celibate for the sake of the kingdom and in lifelong service to God and mankind?

The candidate answers:

I am.

If it wishes, the conference of bishops may determine some external sign to express the intention of the candidate.

■ The bishop adds:

May the Lord help you to persevere in this commitment.

The candidate answers:

Amen.

EXAMINATION OF THE CANDIDATE

- The candidate then stands before the bishop who questions him: 15

My son, before you are ordained a deacon, you must declare before the people your intention to undertake this office.

Are you willing to be ordained for the Church's ministry by the laying on of hands and the gift of the Holy Spirit?

The candidate answers:

I am.

- Bishop:

Are you resolved to discharge the office of deacon with humility and love in order to assist the bishop and the priests and to serve the people of Christ?

Candidate:

I am.

- Bishop:

Are you resolved to hold the mystery of the faith with a clear conscience, as the Apostle urges, and to proclaim this faith in word and action as it is taught by the Gospel and the Church's tradition?

Candidate:

I am.

- Bishop:

Are you resolved to maintain and deepen a spirit of prayer appropriate to your way of life and, in keeping with what is required of you, to celebrate faithfully the liturgy of the hours for the Church and for the whole world?

Candidate:

I am.

■ Bishop:

Are you resolved to shape your way of life always according to the example of Christ, whose body and blood you will give to the people?

Candidate:

I am, with the help of God.

PROMISE OF OBEDIENCE

- Then the candidate goes to the bishop and, kneeling before him, places his joined hands between those of the bishop. If this gesture seems less suitable in some places, the conference of bishops may choose another gesture or sign. 16

If the bishop is the candidate's own Ordinary, he asks:

Do you promise respect and obedience to me and my successors?

Candidate:

I do.

If the bishop is not the candidate's own Ordinary, he asks:

Do you promise respect and obedience to your Ordinary?

Candidate:

I do.

■ Bishop:

May God who has begun the good work in you bring it to fulfillment.

INVITATION TO PRAYER

- Then all stand, and the bishop, without his miter, invites the people to pray: 17

My dear people, let us pray that the all-powerful Father will pour out his blessing on this servant of his, whom he receives into the holy order of deacons.

Deacon (except during the Easter season):

Let us kneel.

LITANY OF THE SAINTS

- The candidate prostrates himself and, except during the Easter season, the rest kneel at their places. 18

The cantors begin the litany (appendix, p. 350); they may add, at the proper place, names of other saints (for example, the patron saint, the titular of the church, the founder of the church, the patron saint of the one to be ordained) or petitions suitable to the occasion.

- The bishop alone stands and, with his hands joined, sings or says: 19

Lord God,
hear our petitions
and give your help to this act of our ministry.
We judge this man worthy to serve as deacon
and we ask you to bless him
and make him holy.

Grant this through Christ our Lord.

R. Amen.

Deacon:

Let us stand.

LAYING ON OF HANDS

- Then all stand. The candidate goes to the bishop and kneels before him. The bishop lays his hands on the candidate's head, in silence. 20

PRAYER OF CONSECRATION

- The candidate kneels before the bishop. With his hands extended over the candidate, he sings the prayer of consecration or says it aloud (music, p. 165):

Almighty God,
be present with us by your power.
You are the source of all honor,
you assign to each his rank,
you give to each his ministry.

You remain unchanged,
but you watch over all creation and make it new
through your Son, Jesus Christ, our Lord:
he is your Word, your power, and your wisdom.
You foresee all things in your eternal providence
and make due provision for every age.
You make the Church, Christ's body,
grow to its full stature as a new and greater temple.
You enrich it with every kind of grace
and perfect it with a diversity of members
to serve the whole body in a wonderful pattern of unity.

You established a threefold ministry of worship and service
for the glory of your name.
As ministers of your tabernacle you chose the sons of Levi
and gave them your blessing as their everlasting inheritance.
In the first days of your Church
under the inspiration of the Holy Spirit
the apostles of your Son appointed seven men of good repute
to assist them in the daily ministry,
so that they themselves might be more free for prayer and
preaching.

By prayer and the laying on of hands
the apostles entrusted to those chosen men the ministry of
serving at tables.

Lord,
look with favor on this servant of yours,
whom we now dedicate to the office of deacon,
to minister at your holy altar.

Lord,
send forth upon him the Holy Spirit,
that he may be strengthened
by the gift of your sevenfold grace
to carry out faithfully the work of the ministry.

May he excel in every virtue:
in love that is sincere,
in concern for the sick and the poor,
in unassuming authority,
in self-discipline,
and in holiness of life.

May his conduct exemplify your commandments
and lead your people to imitate his purity of life.
May he remain strong and steadfast in Christ,
giving to the world the witness of a pure conscience.
May he in this life imitate your Son,
who came, not to be served but to serve,
and one day reign with him in heaven.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

R. Amen.

INVESTITURE WITH STOLE AND DALMATIC

After the prayer of consecration, the bishop, wearing his miter, sits, and the newly ordained stands. An assisting deacon or priest puts a deacon's stole and then a dalmatic on him. 22

Meanwhile, the following antiphon may be sung with Psalm 84. 23

Blessed are they who dwell in your house, O Lord.

The antiphon is repeated after every two verses. Glory to the Father is not said. The psalm is interrupted and the antiphon repeated when the dalmatic has been put on the deacon.

Any other appropriate song may be sung.

PRESENTATION OF THE BOOK OF THE GOSPELS

■ Vested as a deacon, the newly ordained goes to the bishop and kneels before him. The bishop places the Book of the Gospels in the hands of the newly ordained and says: 24

Receive the Gospel of Christ, whose herald you now are.
Believe what you read,
teach what you believe,
and practice what you teach.

KISS OF PEACE

■ Lastly, the bishop stands and gives the kiss of peace to the new deacon, saying: 25

Peace be with you.

The deacon responds:

And also with you.

If circumstances permit, the deacons present also give the kiss of peace to the newly ordained.

Meanwhile, the following antiphon may be sung with Psalm 146. 26

If anyone serves me, says the Lord,
my Father in heaven will honor him.

The antiphon is repeated after every two verses. Glory to the Father is not said. The psalm is interrupted and the antiphon repeated when all have received the kiss of peace.

Any other appropriate song may be sung.

Liturgy of the Eucharist

The Order of Mass is followed with these changes: 27

a) The new deacon brings the offerings for the celebration to the bishop and assists him at the altar.

b) In Eucharistic Prayer I, the special form of Father, accept this offering is said:

Father, accept this offering
from your whole family
and from the one you have chosen for the order of deacons.
Protect the gifts you have given him,
and let him yield a harvest worthy of you.

[Through Christ our Lord. Amen.]

The new deacon receives communion under both kinds and if necessary assists the bishop by ministering the cup. In any event he assists the bishop in giving communion to the people. 28

Chapter Eleven

ORDINATION OF A PRIEST

OUTLINE OF THE RITE

LITURGY OF THE WORD

ORDINATION OF A PRIEST

Calling of the Candidate

Presentation of the Candidate

Election by the Bishop and Consent of the People

Homily

Examination of the Candidate

Promise of Obedience

Invitation to Prayer

Litany of the Saints

Laying on of Hands

Prayer of Consecration

Investiture with Stole and Chasuble

Anointing of Hands

Presentation of the Gifts

Kiss of Peace

LITURGY OF THE EUCHARIST

Chapter Eleven

ORDINATION OF A PRIEST

Introduction

The ordination of a priest should take place on a Sunday or holyday, when a large number of the faithful can attend, unless pastoral reasons suggest another day. 1

The ordination should take place ordinarily at the *cathedra* or bishop's chair; or, to enable the faithful to participate more fully, a chair for the bishop may be placed before the altar or elsewhere. A seat for the one to be ordained should be placed so that the faithful may have a complete view of the liturgical rites. 2

The priest concelebrates with the bishop in his ordination Mass. It is most appropriate for the bishop to admit other priests to the concelebration; in this case and on this day the newly ordained priest takes the first place ahead of the others who concelebrate. 3

The one to be ordained wears an alb (with an amice and cincture unless other provisions are made) and deacon's stole. In addition to what is needed for the concelebration of Mass, there should be ready: (a) the Roman Pontifical; (b) stoles for the priests who lay hands upon the candidate; (c) a chasuble for the candidate; (d) a linen gremial; (e) holy chrism; (f) whatever is needed for the washing of hands. 4

When everything is ready, the procession moves through the church to the altar in the usual way. A deacon carries the Book of the Gospels; he is followed by the candidate, then the concelebrating priests, and finally the bishop between two deacons. 5

Liturgy of the Word

- The liturgy of the word takes place according to the rubrics. 6
- The readings may be taken in whole or in part from the Mass of the day or from the texts listed in the appendix, p. 341. 7
- The profession of faith is not said, nor are the general intercessions. 8

Ordination of a Priest

- The ordination of a priest begins after the gospel. The bishop, wearing his miter, sits at his chair. 9

CALLING OF THE CANDIDATE

- The candidate is called by the deacon: 10
- Let N. who is to be ordained priest please come forward.
- The candidate answers: **Present**, and goes to the bishop, before whom he makes a sign of reverence. 11

PRESENTATION OF THE CANDIDATE

- When the candidate is in his place before the bishop, the priest designated by the bishop says: 12

Most Reverend Father, holy mother Church asks you to ordain this man, our brother, for service as priest.

■ The bishop asks:

Do you judge him to be worthy?

He answers:

After inquiry among the people of Christ and upon recommendation of those concerned with his training, I testify that he has been found worthy.

ELECTION BY THE BISHOP AND CONSENT OF THE PEOPLE

■ Bishop:

13

We rely on the help of the Lord God and our Savior Jesus Christ, and we choose this man, our brother, for priesthood in the presbyteral order.

All present say: Thanks be to God, or give their assent to the choice in some other way, according to local custom.

HOMILY

■ Then all sit, and the bishop addresses the people and the candidate on the duties of a priest. He may use these words:

14

This man, your relative and friend, is now to be raised to the order of priests. Consider carefully the position to which he is to be promoted in the Church.

It is true that God has made his entire people a royal priesthood in Christ. But our High Priest, Jesus Christ, also chose some of his followers to carry out publicly in the Church a priestly ministry in his name on behalf of mankind. He was sent by the Father, and he in turn sent the apostles into the world; through them and their successors, the bishops, he continues his work as Teacher, Priest, and Shepherd. Priests are co-workers of the order of bishops. They are joined to the bishops in the priestly office and are called to serve God's people.

Our brother has seriously considered this step and is now to be ordained to priesthood in the presbyteral order. He is to serve Christ the Teacher, Priest, and Shepherd in his ministry which is to make his own body, the Church, grow into the people of God, a holy temple.

He is called to share in the priesthood of the bishops and to be molded into the likeness of Christ, the supreme and eternal Priest. By consecration he will be made a true priest of the New Testament, to preach the Gospel, sustain God's people, and celebrate the liturgy, above all, the Lord's sacrifice.

He then addresses the candidate:

My son, you are now to be advanced to the order of the presbyterate. You must apply your energies to the duty of teaching in the name of Christ, the chief Teacher. Share with all mankind the word of God you have received with joy. Meditate on the law of God, believe what you read, teach what you believe, and put into practice what you teach.

Let the doctrine you teach be true nourishment for the people of God. Let the example of your life attract the followers of Christ, so that by word and action you may build up the house which is God's Church.

In the same way you must carry out your mission of sanctifying in the power of Christ. Your ministry will perfect the spiritual sacrifice of the faithful by uniting it to Christ's sacrifice, the sacrifice which is offered sacramentally through your hands. Know what you are doing and imitate the mystery you celebrate. In the memorial of the Lord's death and resurrection, make every effort to die to sin and to walk in the new life of Christ.

When you baptize, you will bring men and women into the people of God. In the sacrament of penance, you will forgive sins in the name of Christ and the Church. With holy oil you will relieve and console the sick. You will celebrate the liturgy and offer thanks and praise to God throughout

the day, praying not only for the people of God but for the whole world. Remember that you are chosen from among God's people and appointed to act for them in relation to God. Do your part in the work of Christ the Priest with genuine joy and love, and attend to the concerns of Christ before your own.

Finally, conscious of sharing in the work of Christ, the Head and Shepherd of the Church, and united with the bishop and subject to him, seek to bring the faithful together into a unified family and to lead them effectively, through Christ and in the Holy Spirit, to God the Father. Always remember the example of the Good Shepherd who came not to be served but to serve, and to seek out and rescue those who were lost.

EXAMINATION OF THE CANDIDATE

- The candidate then stands before the bishop, who questions him: 15

My son, before you proceed to the order of the presbyterate, declare before the people your intention to undertake this priestly office.

Are you resolved, with the help of the Holy Spirit, to discharge without fail the office of priesthood in the presbyteral order as a conscientious fellow worker with the bishops in caring for the Lord's flock?

The candidate answers:

I am.

- Bishop:

Are you resolved to celebrate the mysteries of Christ faithfully and religiously as the Church has handed them down to us for the glory of God and the sanctification of Christ's people?

Candidate:

I am.

■ Bishop:

Are you resolved to exercise the ministry of the word worthily and wisely, preaching the Gospel and explaining the Catholic faith?

Candidate:

I am.

■ Bishop:

Are you resolved to consecrate your life to God for the salvation of his people, and to unite yourself more closely every day to Christ the High Priest, who offered himself for us to the Father as a perfect sacrifice?

Candidate:

I am, with the help of God.

PROMISE OF OBEDIENCE

■ Then the candidate goes to the bishop and, kneeling before him, places his joined hands between those of the bishop. If this gesture seems less suitable in some places, the conference of bishops may choose another gesture or sign. 16

If the bishop is the candidate's own Ordinary, he asks:

Do you promise respect and obedience to me and my successors?

Candidate:

I do.

If the bishop is not the candidate's own Ordinary, he asks:

Do you promise respect and obedience to your Ordinary?

Candidate:

I do.

■ Bishop:

May God who has begun the good work in you bring it to fulfillment.

INVITATION TO PRAYER

■ Then all stand, and the bishop, without his miter, invites the people to pray: 17

My dear people, let us pray, that the all-powerful Father may pour out the gifts of heaven on this servant of his, whom he has chosen to be a priest.

Deacon (except during the Easter season):

Let us kneel.

LITANY OF THE SAINTS

The candidate prostrates himself and, except during the Easter season, the rest kneel at their places. 18

The cantors begin the litany (appendix, p. 350); they may add, at the proper place, names of other saints (for example, the patron saint, the titular of the church, the founder of the church, the patron saint of the one to be ordained) or petitions suitable to the occasion.

- The bishop alone stands and, with his hands joined, sings or says: 19

Hear us, Lord our God,
and pour out upon this servant of yours
the blessing of the Holy Spirit
and the grace and power of the priesthood.
In your sight we offer this man for ordination:
support him with your unfailing love.
We ask this through Christ our Lord.

R. Amen.

Deacon:

Let us stand.

LAYING ON OF HANDS

- Then all stand. The candidate goes to the bishop and kneels before him. The bishop lays his hands on the candidate's head, in silence. 20

Next all the priests present, wearing stoles, lay their hands upon the candidate in silence. After the laying on of hands, the priests remain on either side of the bishop until the prayer of consecration is completed. 21

PRAYER OF CONSECRATION

- The candidate kneels before the bishop. With his hands extended over the candidate, the bishop sings the prayer of consecration or says it aloud (music, p. 196): 22

Come to our help,
Lord, holy Father, almighty and eternal God;
you are the source of every honor and dignity,
of all progress and stability.
You watch over the growing family of man
by your gift of wisdom and your pattern of order.
When you had appointed high priests to rule your people,
you chose other men next to them in rank and dignity

19 to be with them and to help them in their task;
and so there grew up
the ranks of priests and the offices of levites,
established by sacred rites.

In the desert
you extended the spirit of Moses to seventy wise men
who helped him to rule the great company of his people.
You shared among the sons of Aaron
the fullness of their father's power,
to provide worthy priests in sufficient number
for the increasing rites of sacrifice and worship.
With the same loving care
you gave companions to your Son's apostles
to help in teaching the faith:
they preached the Gospel to the whole world.

20 Lord,
21 grant also to us such fellow workers,
for we are weak and our need is greater.

Almighty Father,
grant to this servant of yours
the dignity of the priesthood.
22 Renew within him the Spirit of holiness.
As a co-worker with the order of bishops
may he be faithful to the ministry
that he receives from you, Lord God,
and be to others a model of right conduct.

May he be faithful in working with the order of bishops,
so that the words of the Gospel may reach the ends of the earth,
and the family of nations,
made one in Christ,
may become God's one, holy people.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

R. Amen.

INVESTITURE WITH STOLE AND CHASUBLE

After the prayer of consecration, the bishop, wearing his miter, sits, 23
and the newly ordained stands. The assisting priests return to their places,
but one of them arranges the stole of the newly ordained as it is worn by
priests and vests him in a chasuble.

ANOINTING OF HANDS

■ Next the bishop receives a linen gremial and anoints with chrism the 24
palms of the new priest as he kneels before him. The bishop says:

The Father anointed our Lord Jesus Christ
through the power of the Holy Spirit.
May Jesus preserve you to sanctify the Christian people
and to offer sacrifice to God.

While the new priest is being vested in stole and chasuble and the 25
bishop is anointing his hands, the hymn *Veni, Creator Spiritus* or the
following antiphon may be sung with Psalm 110.

Christ the Lord,
a priest for ever in the line of Melchizedek,
offered bread and wine.

The antiphon is repeated after every two verses. Glory to the Father
is not said. The psalm is interrupted and the antiphon repeated when
the hands of the priest have been anointed.

Any other appropriate song may be sung.

Then the bishop and the new priest wash their hands.

PRESENTATION OF THE GIFTS

■ The deacon assists the bishop in receiving the gifts of the people and he prepares the bread on the paten and the wine and water in the chalice for the celebration of Mass. He brings the paten and chalice to the bishop, who hands them to the new priest as he kneels before him. The bishop says: 26

Accept from the holy people of God the gifts to be offered to him.
Know what you are doing, and imitate the mystery you celebrate:
model your life on the mystery of the Lord's cross.

KISS OF PEACE

■ Lastly, the bishop stands and gives the kiss of peace to the new priest, saying: 27

Peace be with you.

The priest responds:

And also with you.

If circumstances permit, the priests present also give the kiss of peace to the newly ordained.

Meanwhile, the following antiphon may be sung with Psalm 100. 28

You are my friends, says the Lord, if you do what I command you.

The antiphon is repeated after every two verses. Glory to the Father is not said. The psalm is interrupted and the antiphon repeated when all have received the kiss of peace.

Any other appropriate song may be sung, or:

No longer do I call you servants, but my friends,
because you know all that I have done among you (alleluia).

— Receive the Holy Spirit as an Advocate among you:
it is he whom the Father will send you (alleluia).

You are my friends if you do the things I command you.

— Receive the Holy Spirit as an Advocate among you.

Glory to the Father . . .

— It is he whom the Father will send you (alleluia).

Liturgy of the Eucharist

The rite for the concelebration of Mass is followed with these 29
changes:

a) The preparation of the chalice is omitted.

b) In Eucharistic Prayer I, the special form of Father, accept this
offering is said:

Father, accept this offering
from your whole family
and from the one you have chosen for the order of priests.
Protect the gifts you have given him,
and let him yield a harvest worthy of you.

[Through Christ our Lord. Amen.]

Chapter Twelve

ORDINATION OF A BISHOP

OUTLINE OF THE RITE

LITURGY OF THE WORD

ORDINATION OF A BISHOP

Hymn

Presentation of the Bishop-elect

Apostolic Letter

Consent of the People

Homily

Examination of the Candidate

Invitation to Prayer

Litany of the Saints

Laying on of Hands

Book of the Gospels

Prayer of Consecration

Anointing of the Bishop's Head

Presentation of the Book of the Gospels

Investiture with Ring, Miter, and Pastoral Staff

Seating of the Bishop

Kiss of Peace

LITURGY OF THE EUCHARIST

CONCLUDING RITE

Hymn of Thanksgiving and Blessing

Solemn Blessing

Chapter Twelve

ORDINATION OF A BISHOP

Introduction

The ordination of a bishop should take place on a Sunday or holyday when a large number of the faithful can attend, unless pastoral reasons suggest another day, such as the feast of an apostle. 1

The principal consecrator must be assisted by at least two other consecrating bishops, but it is fitting for all the bishops present together with the principal consecrator to ordain the bishop-elect. 2

Two priests assist the bishop-elect. 3

It is most appropriate for all the consecrating bishops and the priests assisting the bishop-elect to concelebrate the Mass with the principal consecrator and with the bishop-elect. If the ordination takes place in the bishop-elect's own church, some priests of his diocese should also concelebrate. 4

If the ordination takes place in the bishop-elect's own church, the principal consecrator may ask the newly ordained bishop to preside over the concelebration of the eucharistic liturgy. If the ordination does not take place in the bishop-elect's own church, the principal consecrator presides at the concelebration; in this case the new bishop takes the first place among the other concelebrants. 5

The principal consecrator and the concelebrating bishops and priests wear the vestments required for Mass. The bishop-elect wears all the priestly vestments, the pectoral cross, and the dalmatic. If the consecrating bishops do not concelebrate, they wear the rochet or alb, pectoral cross, stole, cope, and miter. If the priests assisting the bishop-elect do not concelebrate, they wear the cope over an alb or surplice. 6

The blessing of the ring, pastoral staff, and miter ordinarily takes place at a convenient time prior to the ordination service (appendix, p. 383). 7

In addition to what is needed for the concelebration of a pontifical Mass, there should be ready: a) the Roman Pontifical; b) copies of the consecratory prayer for the consecrating bishops; c) a linen gremial; d) holy chrism; e) a ring, staff, and miter for the bishop-elect. 8

Seats for the principal consecrator, consecrating bishops, the bishop-elect, and concelebrating priests are arranged as follows: 9

a) For the liturgy of the word, the principal consecrator should sit at the *cathedra* or bishop's chair, with the consecrating bishops near the chair. The bishop-elect sits between the assisting priests in an appropriate place within the sanctuary.

b) The ordination should usually take place at the bishop's chair; or, to enable the faithful to participate more fully, seats for the principal consecrator and consecrating bishops may be placed before the altar or elsewhere. Seats for the bishop-elect and his assisting priests should be placed so that the faithful may have a complete view of the liturgical rites.

When everything is ready, the procession moves through the church to the altar in the usual way. A deacon carries the Book of the Gospels; he is followed by the priests who will concelebrate, the bishop-elect between the priests assisting him, the consecrating bishops, and, finally, the principal consecrator between two deacons. 10

Liturgy of the Word

The liturgy of the word takes place according to the rubrics. 11

The readings may be taken in whole or in part from the Mass of the day or from the texts listed in the appendix, p. 341. 12

The profession of faith is not said, nor are the general intercessions.

Ordination of a Bishop

HYMN

The ordination of a bishop begins after the gospel. While all stand, the hymn *Veni, Creator Spiritus* is sung, or another hymn similar to it, depending on local custom. 13

The principal consecrator and the consecrating bishops, wearing their miters, go to the seats prepared for the ordination and sit. 14

The bishop-elect is led by his assisting priests to the chair of the principal consecrator, before whom he makes a sign of reverence. 15

PRESENTATION OF THE BISHOP-ELECT

One of the priests addresses the principal consecrator: 16

Most Reverend Father, the Church of N. asks you to ordain this priest, N., for service as bishop.

If the bishop-elect is not to be ordained as a residential bishop:

Most Reverend Father, our holy mother the Catholic Church asks you to ordain this priest, N., for service as bishop.

APOSTOLIC LETTER

■ The principal consecrator asks him:

Have you a mandate from the Holy See?

He replies:

We have.

■ Principal consecrator:

Let it be read.

Everyone sits while the document is read.

CONSENT OF THE PEOPLE

After the reading, all present say: **Thanks be to God**, or give their assent to the choice in some other way, according to local custom. 17

HOMILY

- Then the principal consecrator, while all are sitting, briefly addresses the clergy, people, and the bishop-elect on the duties of a bishop. He may use these words: 18

Consider carefully the position in the Church to which our brother is about to be raised. Our Lord Jesus Christ, who was sent by the Father to redeem the human race, in turn sent twelve apostles into the world. These men were filled with the power of the Holy Spirit to preach the Gospel and gather every race and people into a single flock to be guided and governed in the way of holiness. Because this service was to continue to the end of time, the apostles selected others to help them. By the laying on of hands which confers the sacrament of orders in its fullness, the apostles passed on the gift of the Holy Spirit which they themselves had received from Christ. In that way, by a succession of bishops unbroken from one generation to the next, the powers conferred in the beginning were handed down, and the work of the Savior lives and grows in our time.

In the person of the bishop, with his priests around him, Jesus Christ, the Lord, who became High Priest for ever, is present among you. Through the ministry of the bishop, Christ himself continues to proclaim the Gospel and to confer the mysteries of faith on those who believe. Through the fatherly action of the bishop, Christ adds new members to his body. Through the bishop's wisdom and prudence, Christ guides you in your earthly pilgrimage toward eternal happiness.

Gladly and gratefully, therefore, receive our brother whom we are about to accept into the college of bishops by the laying on of hands. Respect him as a minister of Christ and a steward of the mysteries of God. He has been entrusted with the task

of witnessing to the truth of the Gospel and fostering a spirit of justice and holiness. Remember the words of Christ spoken to the apostles: "Whoever listens to you listens to me; whoever rejects you rejects me, and those who reject me reject the one who sent me."

He then addresses the bishop-elect:

You, dear brother, have been chosen by the Lord. Remember that you are chosen from among men and appointed to act for men and women in relation to God. The title of bishop is one not of honor but of function, and therefore a bishop should strive to serve rather than to rule. Such is the counsel of the Master: the greater should behave as if he were the least, and the leader as if he were the one who serves. Proclaim the message whether it is welcome or unwelcome; correct error with unfailing patience and teaching. Pray and offer sacrifice for the people committed to your care and so draw every kind of grace for them from the overflowing holiness of Christ.

As a steward of the mysteries of Christ in the church entrusted to you, be a faithful overseer and guardian. Since you are chosen by the Father to rule over his family, always be mindful of the Good Shepherd, who knows his sheep and is known by them and who did not hesitate to lay down his life for them.

As a father and a brother, love all those whom God places in your care. Love the priests and deacons who share with you the ministry of Christ. Love the poor and infirm, strangers and the homeless. Encourage the faithful to work with you in your apostolic task; listen willingly to what they have to say. Never relax your concern for those who do not yet belong to the one fold of Christ; they too are commended to you in

the Lord. Never forget that in the Catholic Church, made one by the bond of Christian love, you are incorporated into the college of bishops. You should therefore have a constant concern for all the churches and gladly come to the aid and support of churches in need. Attend to the whole flock in which the Holy Spirit appoints you an overseer of the Church of God—in the name of the Father, whose image you personify in the Church—and in the name of his Son, Jesus Christ, whose role of Teacher, Priest, and Shepherd you undertake—and in the name of the Holy Spirit, who gives life to the Church of Christ and supports our weakness with his strength.

EXAMINATION OF THE CANDIDATE

- The bishop-elect then rises and stands in front of the principal consecrator, who questions him: 19

An age-old custom of the Fathers decrees that a bishop-elect is to be questioned before the people on his resolve to uphold the faith and to discharge his duties faithfully.

My brother, are you resolved by the grace of the Holy Spirit to discharge to the end of your life the office the apostles entrusted to us, which we now pass on to you by the laying on of hands?

The bishop-elect replies:

I am.

- Principal consecrator:

Are you resolved to be faithful and constant in proclaiming the Gospel of Christ?

Bishop-elect:

I am.

■ Principal consecrator:

Are you resolved to maintain the deposit of faith, entire and incorrupt, as handed down by the apostles and professed by the Church everywhere and at all times?

Bishop-elect:

I am.

■ Principal consecrator:

Are you resolved to build up the Church as the body of Christ and to remain united to it within the order of bishops under the authority of the successor of the apostle Peter?

Bishop-elect:

I am.

■ Principal consecrator:

Are you resolved to be faithful in your obedience to the successor of the apostle Peter?

Bishop-elect:

I am.

■ Principal consecrator:

Are you resolved as a devoted father to sustain the people of God and to guide them in the way of salvation in cooperation with the priests and deacons who share your ministry?

Bishop-elect:

I am.

■ Principal consecrator:

Are you resolved to show kindness and compassion in the name of the Lord to the poor and to strangers and to all who are in need?

Bishop-elect:

I am.

■ Principal consecrator:

Are you resolved as a good shepherd to seek out the sheep who stray and to gather them into the fold of the Lord?

Bishop-elect:

I am.

■ Principal consecrator:

Are you resolved to pray for the people of God without ceasing, and to carry out the duties of one who has the fullness of the priesthood so as to afford no grounds for reproach?

Bishop-elect:

I am, with the help of God.

■ Principal consecrator:

May God who has begun the good work in you bring it to fulfillment.

INVITATION TO PRAYER

■ Then all stand, and the bishop, without his miter, invites the people to pray:

20

My dear people, let us pray that almighty God in his goodness will pour out his grace upon this man whom he has chosen to provide for the needs of the Church.

Deacon (except during the Easter season):

Let us kneel.

LITANY OF THE SAINTS

The bishop-elect prostrates himself and, except during the Easter 21
season, the rest kneel at their places.

The cantors begin the litany (appendix, p. 350); they may add, at the proper place, names of other saints (for example, the patron saint, the titular of the church, the founder of the church, the patron saint of the one to be ordained) or petitions suitable to the occasion.

- After the litany, the principal consecrator alone stands and, with 22
hands joined, sings or says:

Lord,

be moved by our prayers.

Anoint your servant with the fullness of priestly grace,
and bless him with spiritual power in all its richness.

We ask this through Christ our Lord.

R. Amen.

Deacon:

Let us stand.

LAYING ON OF HANDS

- All rise. The principal consecrator and the consecrating bishops stand 23
at their places, facing the people. The bishop-elect rises, goes to the principal consecrator, and kneels before him.

The principal consecrator lays his hands upon the head of the bishop- 24
elect, in silence. After him, all the other bishops present do the same.

BOOK OF THE GOSPELS

- Then the principal consecrator places the open Book of the Gospels 25
upon the head of the bishop-elect; two deacons, standing at either side of the bishop-elect, hold the Book of the Gospels above his head until the prayer of consecration is completed.

PRAYER OF CONSECRATION

■ Next the principal consecrator, with his hands extended over the bishop-elect, sings the prayer of consecration or says it aloud: 26

God the Father of our Lord Je-sus Christ, Father of mercies and God of

all con-so-la-tion, you dwell in heav-en, yet look with compassion on

all that is hum-ble. You know all things before they come to be;

by your gracious word you have established the plan of your Church.

From the be-ginning you chose the de-scen-dants of A-bra-ham

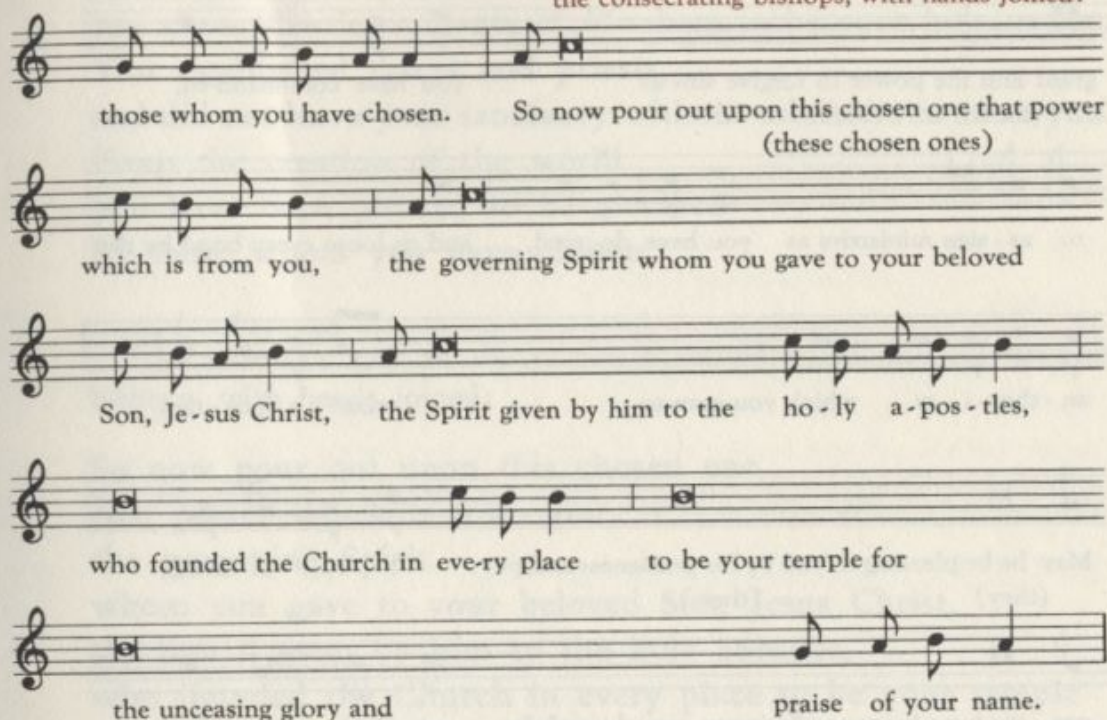
to be your ho-ly na-tion. You es-tab-lished ru-lers and priests,

and did not leave your sanc-tu-ar-y with-out min-is-ters to serve you.

From the cre-a-tion of the world you have been pleased to be glorified by

PRAYER OF CONSECRATION

The following part of the prayer is sung by all the consecrating bishops, with hands joined:



those whom you have chosen. So now pour out upon this chosen one that power
(these chosen ones)

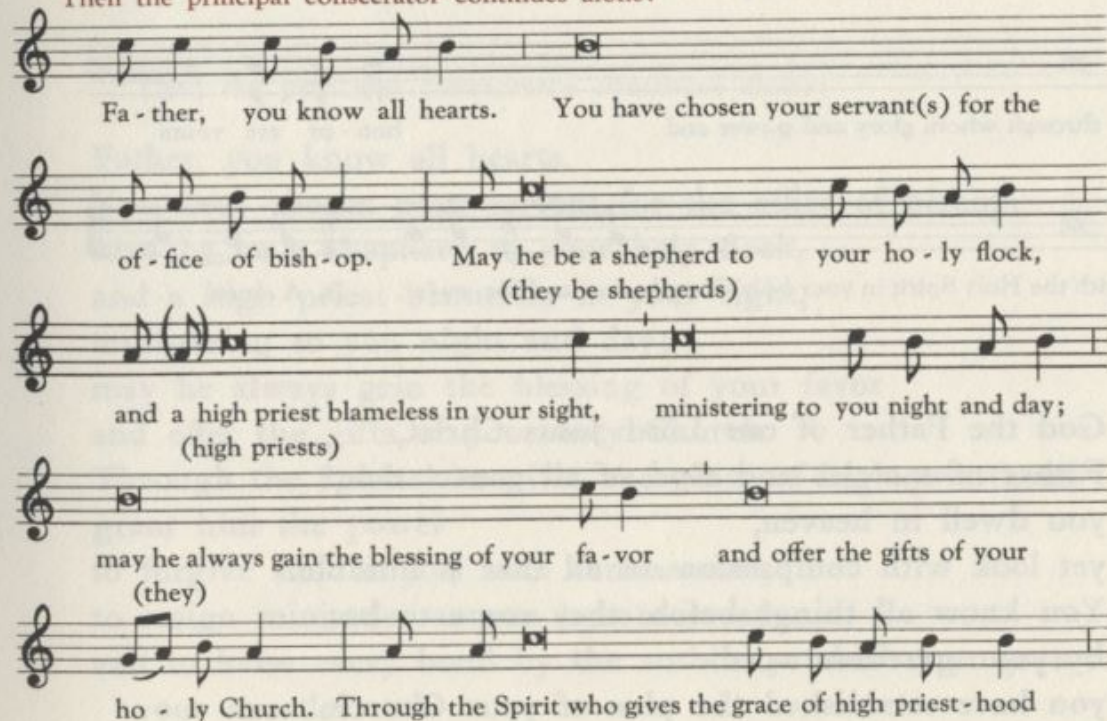
which is from you, the governing Spirit whom you gave to your beloved

Son, Je - sus Christ, the Spirit given by him to the ho - ly a - pos - tles,

who founded the Church in eve-ry place to be your temple for

the unceasing glory and praise of your name.

Then the principal consecrator continues alone:



Fa - ther, you know all hearts. You have chosen your servant(s) for the

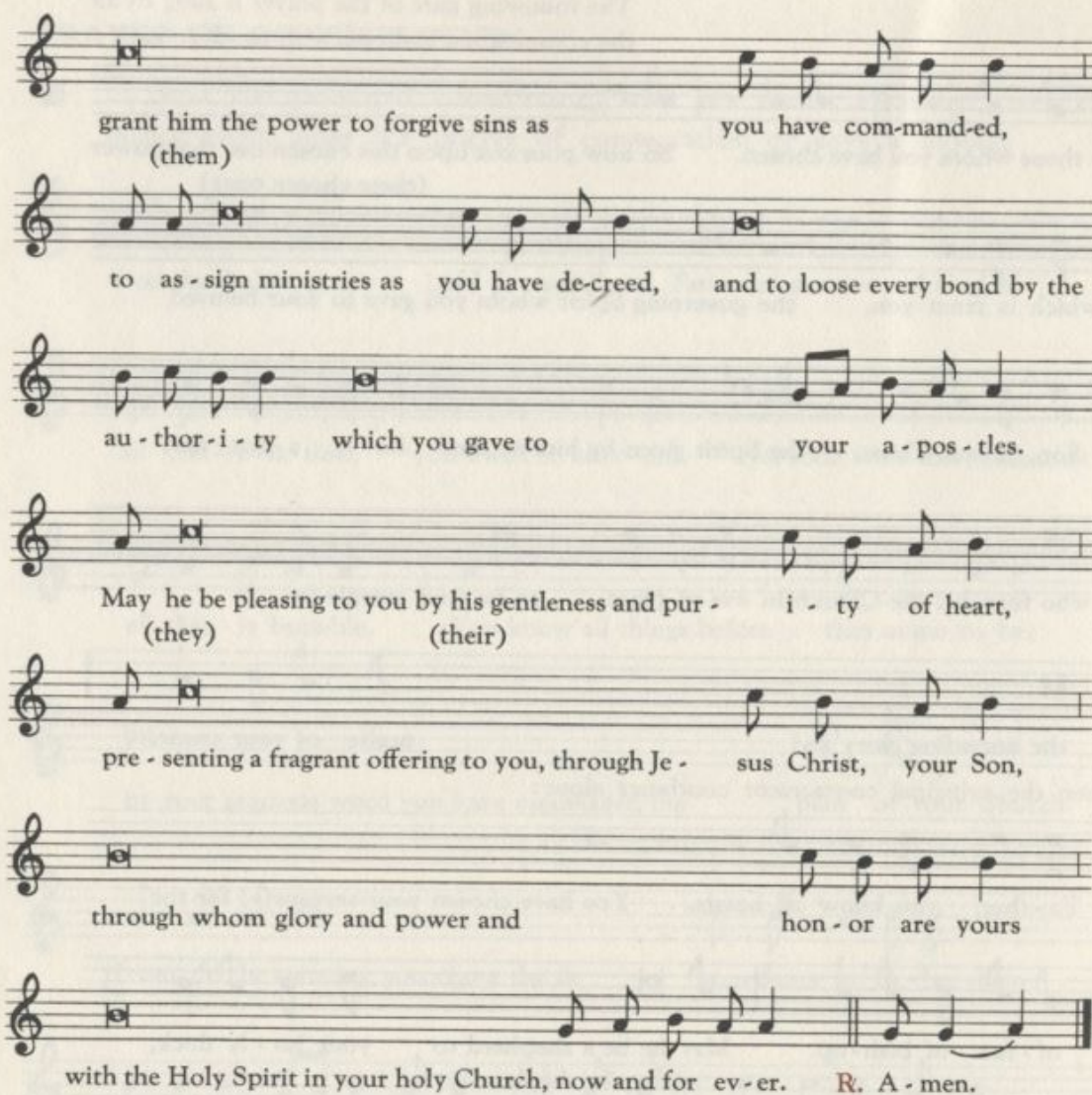
of - fice of bish - op. May he be a shepherd to your ho - ly flock,
(they be shepherds)

and a high priest blameless in your sight, ministering to you night and day;
(high priests)

may he always gain the blessing of your fa - vor and offer the gifts of your
(they)

ho - ly Church. Through the Spirit who gives the grace of high priest - hood

ORDINATION OF A BISHOP



grant him the power to forgive sins as
(them) you have com-mand-ed,

to as-sign ministries as you have de-creed, and to loose every bond by the

au-thor-i-ty which you gave to your a-pos-tles.

May he be pleasing to you by his gentleness and pur-i-ty of heart,
(they) (their)

pre-senting a fragrant offering to you, through Je-sus Christ, your Son,

through whom glory and power and hon-or are yours

with the Holy Spirit in your holy Church, now and for ev-er. R. A-men.

God the Father of our Lord Jesus Christ,
 Father of mercies and God of all consolation,
 you dwell in heaven,
 yet look with compassion on all that is humble.
 You know all things before they come to be;
 by your gracious word
 you have established the plan of your Church.

From the beginning
 you chose the descendants of Abraham to be your holy nation.
 You established rulers and priests,
 and did not leave your sanctuary without ministers to serve you.
 From the creation of the world
 you have been pleased to be glorified
 by those whom you have chosen.

The following part of the prayer is recited by all the consecrating bishops, with hands joined:

So now pour out upon this chosen one
 that power which is from you,
 the governing Spirit
 whom you gave to your beloved Son, Jesus Christ,
 the Spirit given by him to the holy apostles,
 who founded the Church in every place to be your temple
 for the unceasing glory and praise of your name.

Then the principal consecrator continues alone:

Father, you know all hearts.
 You have chosen your servant for the office of bishop.
 May he be a shepherd to your holy flock,
 and a high priest blameless in your sight,
 ministering to you night and day;
 may he always gain the blessing of your favor
 and offer the gifts of your holy Church.
 Through the Spirit who gives the grace of high priesthood
 grant him the power
 to forgive sins as you have commanded,
 to assign ministries as you have decreed,
 and to loose every bond by the authority which you gave to
 your apostles.

May he be pleasing to you by his gentleness and purity of heart,
presenting a fragrant offering to you,
through Jesus Christ, your Son,
through whom glory and power and honor are yours
with the Holy Spirit
in your holy Church,
now and for ever.

R. Amen.

After the prayer of consecration, the deacons remove the Book of the Gospels which they have been holding above the head of the new bishop. One of them holds the book until it is given to the bishop. The principal consecrator and the consecrating bishops, wearing their miters, sit. 27

ANOINTING OF THE BISHOP'S HEAD

- The principal consecrator puts on a linen gremial, takes the chrism, and anoints the head of the bishop, who kneels before him. He says: 28

God has brought you to share the high priesthood of Christ.
May he pour out on you the oil of mystical anointing
and enrich you with spiritual blessings.

The principal consecrator washes his hands.

PRESENTATION OF THE BOOK OF THE GOSPELS

- He then hands the Book of the Gospels to the newly ordained bishop, saying: 29

Receive the Gospel and preach the word of God with unfailing
patience and sound teaching.

Afterward the deacon takes the Book of the Gospels and returns it to its place.

INVESTITURE WITH RING, MITER, AND PASTORAL STAFF

- The principal consecrator places the ring on the ring finger of the new bishop's right hand, saying: 30

Take this ring, the seal of your fidelity.
With faith and love protect the bride of God, his holy Church.

Then the principal consecrator places the miter on the head of the new bishop, in silence. 31

Lastly, he gives the pastoral staff to the bishop, and says: 32

Take this staff as a sign of your pastoral office:
keep watch over the whole flock
in which the Holy Spirit has appointed you
to shepherd the Church of God.

SEATING OF THE BISHOP

■ All stand. If the ordination takes place at the bishop's chair and if the new bishop is in his own church, the principal consecrator invites him to occupy the chair; in that case the principal consecrator sits at the right of the newly ordained bishop. If the new bishop is not in his own church, he is invited by the principal consecrator to take the first place among the concelebrating bishops. 33

If the ordination does not take place at the bishop's chair, the principal consecrator leads the newly ordained bishop to the chair or to a place prepared for him, and the consecrating bishops follow them.

KISS OF PEACE

■ The newly ordained then sets aside his staff and receives the kiss of peace from the principal consecrator and all the other bishops. 34

After the presentation of the staff, and until the end of the ordination rite, the following antiphon may be sung with Psalm 96. 35

Alleluia, go and teach all people my Gospel, alleluia.

The antiphon is repeated after every two verses. Glory to the Father is not said. The psalm is interrupted and the antiphon repeated when all have given the kiss of peace to the new bishop.

Any other appropriate song may be sung.

May he be pleasing to you by his gentleness and purity of heart,
presenting a fragrant offering to you,
through Jesus Christ, your Son,
through whom glory and power and honor are yours
with the Holy Spirit
in your holy Church,
now and for ever.

R. Amen.

After the prayer of consecration, the deacons remove the Book of the Gospels which they have been holding above the head of the new bishop. One of them holds the book until it is given to the bishop. The principal consecrator and the consecrating bishops, wearing their miters, sit. 27

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The antiphon is repeated after every two verses. Glory to the Father is not said. The psalm is interrupted and the antiphon repeated when all have given the kiss of peace to the new bishop.

Any other appropriate song may be sung.

Liturgy of the Eucharist

The rite for the concelebration of Mass is followed with this change: 36

In Eucharistic Prayer I, the special form of Father, accept this offering 37
is said:

Father, accept this offering
from your whole family
and from the one you have chosen for the order of bishops.
Protect the gifts you have given him,
and let him yield a harvest worthy of you.
[Through Christ our Lord. Amen.]

Concluding Rite

HYMN OF THANKSGIVING AND BLESSING

- At the conclusion of the prayer after communion, the hymn *Te Deum* 38
is sung, or another hymn similar to it, depending on local custom. Mean-
while, the newly ordained bishop is led by the consecrating bishops
through the church, and he blesses the congregation.

After the hymn, the new bishop may stand at the altar or at the chair
with staff and miter and address the people briefly.

SOLEMN BLESSING

- The following blessing may be used in place of the usual blessing. 39
If the newly ordained bishop is the celebrant, he says:

Lord God,
you care for your people with kindness,
you rule them with love.
Give your Spirit of wisdom
to the bishops you have made teachers and pastors.
By advancing in holiness
may the flock become the eternal joy of the shepherds.
R. Amen.

Lord God,
 by your power you allot us
 the number of our days and the measure of our years.
 Look favorably upon the service we perform for you,
 and give true, lasting peace in our time.

R. Amen.

Lord God,
 now that you have raised me to the order of bishops,
 may I please you in the performance of my office.
 Unite the hearts of people and bishop,
 so that the shepherd may not be without the support of his
 flock,
 or the flock without the loving concern of its shepherd.

R. Amen.

May almighty God bless you,
 the Father, and the Son, ✠ and the Holy Spirit.

R. Amen.

- If the principal consecrator presides over the eucharistic liturgy, he says:

May the Lord bless and keep you.
 He chose to make you a bishop for his people:
 may you know happiness in this present life
 and share unending joy.


R. Amen.

The Lord has gathered his people and clergy in unity.
 By his care and your stewardship
 may they be governed happily for many years.

R. Amen.

May they be obedient to God's law,
free from hardships,
rich in every blessing,
and loyally assist you in your ministry.
May they be blessed with peace and calm in this life
and come to share with you
the fellowship of the citizens of heaven.

R. Amen.

May almighty God bless you,
the Father, and the Son,  and the Holy Spirit.

R. Amen.

APPENDICES



5. John 14:15-23, 26-27 My Father will love them, and we will come to them.
6. John 15:1-6 I am the vine and you are the branches. 54

Part II - Institution of Readers and Acolytes

5. Institution of Readers

The readings are taken in whole or in part from the Mass of the day or from the texts listed below.

Reading from the Old Testament

1. Deuteronomy 6:3-9 Keep these words in your heart. 737
2. Deuteronomy 30:10-14 Let the instruction of the Lord be near you. 106
3. Isaiah 55:10-11 The rain makes the earth fruitful. 104
4. Nehemiah 8:1-4a, 5-6, 8-10 They read from the book of Law and they understood what was read. 70

Reading from the New Testament

1. 1 Corinthians 2:1-5 I have told you of the mystery of God. 74
2. 2 Timothy 3:14-17 All Scripture is inspired by God and can profitably be used for teaching. 648
3. 2 Timothy 4:1-5 Preach the Good News; fulfill your ministry. 722
4. Hebrews 4:12-13 The word of God discerns the thoughts and intentions of the heart. 144
5. 1 John 1:1-4 What we have seen and heard we are making known to you. 697

Responsorial Psalm

1. Psalm 19:8, 9, 10, 11 727
R. (see John 6:64b) Your words, Lord, are spirit and life.
2. Psalm 119:9, 10, 11, 12 727
R. (12b) Lord, teach me your decrees.
3. Psalm 147:15-16, 17-18, 19-20
R. (12) Praise the Lord, Jerusalem.

Alleluia Verse and Verse before the Gospel

1. John 6:64b and 69b 164
Your words, Lord, are spirit and life:
you have the words of everlasting life.
2. See Acts 16:14b 509
Open our hearts, O Lord,
to listen to the words of your Son.
3. The seed is the word of God, Christ is the sower; 224
all who come to him will live for ever.

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|----|---|---|
| 4. | See Luke 4:18
The Spirit of the Lord is upon me;
he sent me to bring Good News to the poor. | 7 |
|----|---|---|

Gospel

- | | | |
|----|--|-----|
| 1. | Matthew 5:14-19 You are the light of the world. | |
| 2. | Mark 1:35-39 He came preaching in their synagogues. | |
| 3. | Luke 4:16-21 The Spirit of the Lord is upon me; he sent me to bring Good News to the poor. | 39 |
| 4. | Luke 24:44-48 Jesus sent the apostles to preach repentance for the forgiveness of sins. | 756 |
| 5. | John 7:14-18 My teaching is not mine, but of him who sent me. | |

6. Institution of Acolytes

The readings are taken in whole or in part from the Mass of the day or from the texts listed below.

Reading from the Old Testament

- | | | |
|----|--|-----|
| 1. | Genesis 14:18-20 Melchizedek offered bread and wine to God. | 170 |
| 2. | Exodus 16:2-4, 12-15 I will rain bread from heaven upon you. | 114 |
| 3. | Exodus 24:3-8 This is the blood of the covenant that the Lord has made with you. | 169 |
| 4. | Deuteronomy 8:2-3, 14b-16a He gave you food which you and your ancestors did not know. | 168 |
| 5. | 1 Kings 19:4-8 Strengthened by the food, he walked to the mountain of the Lord. | 117 |
| 6. | Proverbs 9:1-6 Come and eat my bread, drink the wine I have prepared. | 120 |

Reading from the New Testament

- | | | |
|----|--|-----|
| 1. | Acts 2:42-47 They remained faithful in prayer and the breaking of bread. | 44 |
| 2. | Acts 10:34a, 37-43 We have eaten and drunk with him after his resurrection from the dead. | 43 |
| 3. | 1 Corinthians 10:16-17 Though we are many, we form a single body because we share this one loaf. | 168 |
| 4. | 1 Corinthians 11:23-26 Until the Lord comes, every time you eat this bread and drink this cup, you proclaim his death. | 40 |
| 5. | Hebrews 9:11-15 The blood of Christ will purify our inner selves. | 169 |

Responsorial Psalm

- | | | |
|----|---|-----|
| 1. | Psalm 23:1-3a, 3b-4, 5, 6
R. (1) The Lord is my shepherd; there is nothing I shall want. | 906 |
| 2. | Psalm 34:2-3, 4-5, 6-7, 8-9, 10-11
R. (9a) Taste and see the goodness of the Lord. | 906 |

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|----|--|-----|
| 3. | Psalm 78:3 and 4bc, 23-24, 25, 54
R. (24b) The Lord gave them bread from heaven. | 906 |
| 4. | Psalm 110:1, 2, 3, 4
R. (4bc) You are a priest for ever, in the line of Melchizedek. | 906 |
| 5. | Psalm 116:12-13, 15 and 16bc, 17-18
R. (13) I will take the cup of salvation, and call on the name of the Lord. | 906 |
| 6. | Psalm 145:10-11, 15-16, 17-18
R. (see 16) The hand of the Lord feeds us; he answers all our needs. | 906 |
| 7. | Psalm 148:12-13, 14-15, 19-20
R. (John 6:59b) Whoever eats this bread will live for ever. | 906 |

Alleluia Verse and Verse before the Gospel

- | | | |
|----|---|-----|
| 1. | John 6:57
All who eat my flesh and drink my blood
will live in me and I in them, says the Lord. | 908 |
| 2. | John 6:58
As the living Father sent me, and I live because of the Father,
so whoever feeds on me will live because of me. | 908 |
| 3. | John 6:35
The Lord says: I am the bread of life.
Whoever comes to me will never be hungry,
and whoever believes in me will never thirst. | |
| 4. | John 6:51-52
I am the living bread from heaven, says the Lord;
whoever eats this bread will live for ever. | 908 |

Gospel

- | | | |
|----|--|-----|
| 1. | Mark 14:12-16, 22-26 This is my body. This is my blood. | 169 |
| 2. | Luke 9:11b-17 They all ate and were filled. | 170 |
| 3. | Luke 24:13-35 They had recognized him at the breaking of the bread. | 43 |
| 4. | John 6:1-15 He gave the food to those who were sitting around, as much as they wanted. | 111 |
| 5. | John 6:24-35 Whoever comes to me will never be hungry; whoever believes in me will never thirst. | 114 |
| 6. | John 6:41-52a I am the living bread that came down from heaven. | 909 |
| 7. | John 6:51-59 My flesh is real food and my blood is real drink. | 793 |
| 8. | John 21:1-14 Jesus came and took the bread and gave it to them and the same with the fish. | 909 |

Part III - Ordination of Deacons, Priests, and Bishops

7. Admission to Candidacy for Ordination
as Deacons and Priests

The readings are taken in whole or in part from the Mass of the day or from the texts listed below.

Reading from the Old Testament

1. Deuteronomy 1:9-14 Choose wise men from among you and I shall make them your leaders.
2. Jeremiah 1:4-8 You will go to all the places which I will send you. 719
3. Sirach 39:1, 5-8 He offers his heart to the Lord at dawn to keep the watch.
4. Isaiah 6:2a, 3-8 Whom shall I send? and who will go for us? 76

Reading from the New Testament

1. Acts 14:21-23 They appointed presbyters for every church. 55
2. 1 Corinthians 9:16-19, 22-23 Punishment will come to me if I do not preach the Gospel. 75
3. 1 Corinthians 12:4-11 One and the same Spirit distributes different gifts as he chooses. 67
4. 2 Timothy 3:10-12, 14-15 Continue in what you learned.

Responsorial Psalm

1. Psalm 16:1-2a and 5, 7-8, 11 721
R. (see 5a) You are my inheritance, O Lord.
2. Psalm 24:1-2, 3-4ab, 5-6 786
R. (see 6) Lord, this is the people that longs to see your face.
3. Psalm 98:1, 2-3ab, 3c-4, 5-6 818
R. (2b) The Lord has revealed to the nations his saving power.

Alleluia Verse and Verse before the Gospel

1. Mark 1:17 723
Come, follow me, says the Lord,
and I will make you fishers of men.
2. Luke 4:18-19 219
The Lord sent me to bring Good News to the poor,
and freedom to prisoners.
3. John 12:26a 35
If you serve me, follow me, says the Lord;
and where I am, my servant will also be.

Gospel

1. Matthew 9:35-38 Ask the Lord of the harvest to send laborers to the harvest. 773
2. Mark 1:14-20 I will make you into fishers of my people. 724
3. Luke 5:1-11 At your word I will lower the nets. 724
4. John 1:35-42 Look, there is the Lamb of God. We have found the Messiah. 743
5. John 1:45-51 There is a true Israelite in whom there is no deceit. 629

8-13. Ordination of Deacons, Priests, and Bishops

The readings may be taken in whole or in part from the Mass of the day or from the texts listed below.

Some of the readings are intended for a particular use. The others may be used at any ordination.

According to liturgical tradition, the Old Testament is not read during the Easter season; a preference is given, in the gospel, to the readings from John.

Reading from the Old Testament

769

1. Numbers 3:5-10a Gather the tribe of Levi so that they can serve Aaron the priest. [For deacons]
2. Numbers 11:11b-12, 14-17, 24-25a I will give them your spirit so that they may share with you the burden of this people. [For priests]
3. Isaiah 61:1-3a The Lord has anointed me and sent me to bring Good News to the poor and to give them the oil of gladness. [For bishops and priests]
4. Jeremiah 1:4-9 You will go to all the places to which I will send you.

Reading from the New Testament

770

1. Acts 6:1-7a They chose seven men filled with the Holy Spirit. [For deacons]
2. Acts 8:26-40 Beginning with this text of Scripture he explained the Good News of Jesus to him. [For deacons]
3. Acts 10:37-43 We are witnesses to everything Jesus did in the countryside around Judea and in Jerusalem.
4. Acts 20:17-18a, 28-32, 36 Keep watch for yourselves and for all the flock of which the Holy Spirit has made you overseers to govern the Church of God. [For bishops and priests]
5. Romans 12:4-8 Our gifts differ according to the grace given to each of us.
6. 2 Corinthians 4:1-2, 5-7 We are teaching Jesus Christ, but we are your servants for Jesus' sake.
7. 2 Corinthians 5:14-20 He gave us the ministry of reconciliation.
8. Ephesians 4:1-7, 11-13 Unity in the work of service, building up the body of Christ.
9. 1 Timothy 3:8-13 They must be conscientious believers in the mystery of faith. [For deacons]

10. 1 Timothy 4:12-16 Do not neglect the spiritual gift given you when the elders laid hands on you.
or: 1 Timothy 4:12b-16. [For bishops]
11. 2 Timothy 1:6-14 Rekindle the gift that God gave you when I laid my hands on you. [For bishops]
12. Hebrews 5:1-10 Christ was acclaimed by God a high priest in the line of Melchizedek.
13. 1 Peter 4:7b-11 As good stewards be responsible for the different graces of God.
14. 1 Peter 5:1-4 Be shepherds of the flock of God which is entrusted to you.

Responsorial Psalm

771

1. Psalm 23:1-3a, 3b-4, 5, 6
R. (1) The Lord is my shepherd; there is nothing I shall want.
2. Psalm 84:3-4, 5-6a and 8a, 11
R. (5a) How happy they who dwell in your house, O Lord.
3. Psalm 89:21-22, 25 and 27
R. (2a) For ever I will sing the goodness of the Lord.
4. Psalm 96:1-2a, 2b-3, 10
R. Go out to the world and teach all nations, alleluia.
5. Psalm 100:2, 3, 4, 5
R. (John 15:14) You are my friends if you do what I command you, says the Lord.
6. Psalm 110:1, 2, 3, 4
R. Priest for ever, like Melchizedek of old, the Lord Christ offered bread and wine.
or: R. (4bc) You are a priest for ever, in the line of Melchizedek.
7. Psalm 116:12-13, 17-18
R. (1 Corinthians 10:16) Our blessing-cup is a communion with the blood of Christ.
or: R. Alleluia.
8. Psalm 117:1, 2
R. (Mark 16:15) Go out to all the world, and tell the Good News.
or: R. Alleluia.

Alleluia Verse and Verse before the Gospel

772

1. Matthew 28:19-20
Go and teach all people my Gospel.
I am with you always, until the end of the world.
2. Luke 4:18-19
The Lord sent me to bring Good News to the poor,
and freedom to prisoners.
3. John 10:14
I am the good shepherd, says the Lord;
I know my sheep, and mine know me.

4. John 15:15b
I call you my friends, says the Lord,
for I have made known to you all that the Father has told me.

Gospel

773

1. Matthew 5:13-16 You are the light of the world.
2. Matthew 9:35-38 Ask the Lord of the harvest to send laborers to the harvest.
3. Matthew 10:1-5a Proclaim that the kingdom of God is at hand.
4. Matthew 20:25-28 Anyone among you who wishes to be first must be your servant.
5. Luke 10:1-9 The harvest is rich but the laborers are few.
6. Luke 12:35-44 Happy those servants whom the master finds awake when he comes.
7. Luke 22:14-20, 24-30 Do this in memory of me. I come among you as one who serves.
8. John 10:11-16 The good shepherd lays down his life for his sheep.
9. John 12:24-26 Whoever serves me must follow me.
10. John 15:9-17 I shall not call you servants; you are my friends.
11. John 17:6, 14-19 For them I consecrate myself so that they too may be consecrated in truth.
12. John 20:19-23 As the Father has sent me, I send you: receive the Holy Spirit.
13. John 21:15-17 Feed my lambs, feed my sheep.

Part IV - Blessing of Persons

14 and 15. Blessing of an Abbot or Abbess

The readings are taken in whole or in part from the Mass of the day or from the texts listed below.

Reading from the Old Testament

779

1. Proverbs 2:1-9 Incline your heart to understanding.
2. Proverbs 4:7-13 I will point out to you the way of wisdom.

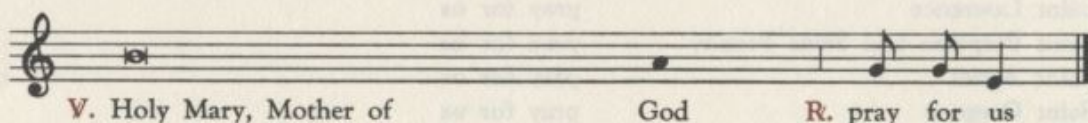
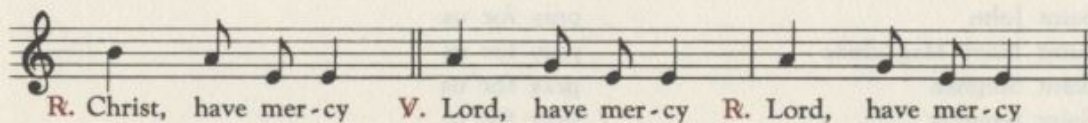
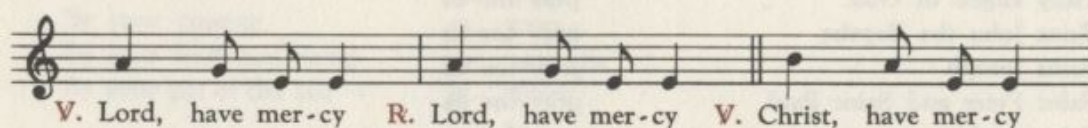
Reading from the New Testament

780

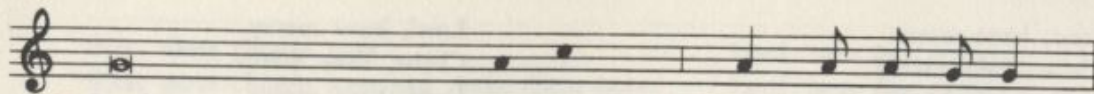
1. Acts 2:42-47 All those who believed were equal and held everything in common.
2. Ephesians 4:1-6 Do all you can to preserve the unity of the Spirit in the bond of peace.
3. Colossians 3:12-17 Love one another: that is the bond of perfection.
4. Hebrews 13:1-2, 7-8, 17-18 Be obedient and behave honorably. Pray for us.
5. 1 Peter 5:1-4 Be the shepherds of those entrusted to you.

2. Ordination of Deacons, Priests, or Bishops

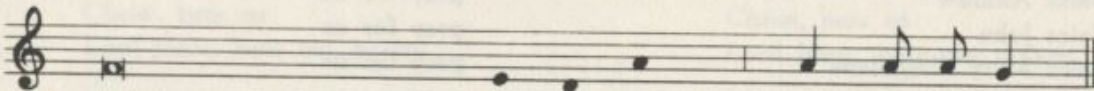
The cantors begin the litany; they may add, at the proper place, names of other saints (for example, the patron saint, the titular of the church, the founder of the church, the patron saints of those to be ordained) or petitions suitable to the occasion.



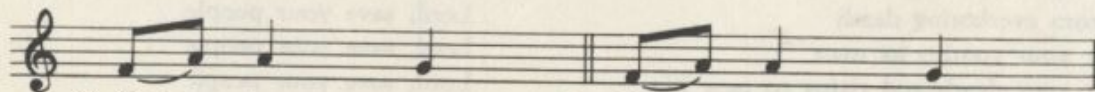
Saint	Michael
Holy angels of	God
Saint John the	Baptist
Saint	Joseph
Saint Peter and Saint	Paul
Saint	Andrew
Saint	John
Saint Mary	Magdalene
Saint	Stephen
Saint Ig	natus
Saint	Lawrence
Saint Perpetua and Saint Fe	licity
Saint	Agnes
Saint	Gregory
Saint Au	gustine
Saint Atha	nasius
Saint	Basil
Saint	Martin
Saint	Benedict
Saint Francis and Saint	Dominic
Saint Francis	Xavier
Saint John Vi	anne
Saint	Catherine
Saint Te	resa
All holy men and	women



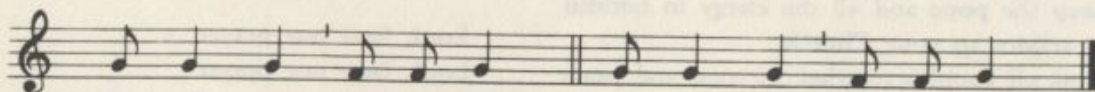
V. Lord, be merciful R. Lord, save your peo-ple
 From all evil
 From eve - ry sin
 From everlast - ing death
 By your coming as man
 By your death and rising to new life
 By your gift of the Ho - ly Spirit



V. Be merciful to us sinners R. Lord, hear our prayer
 Guide and protect your ho - ly Church
 Keep the pope and all the
 clergy in faithful service to your Church
 Bring all peoples together in trust and peace
 Strengthen us in your service
 Bless these cho - sen men
 Bless these chosen men and make them holy
 Bless these chosen men, make
 them holy, and consecrate
 them for their sa - cred duties
 Bless this cho - sen man
 Bless this chosen man and make him holy
 Bless this chosen man, make
 him holy, and consecrate
 him for his sa - cred duties
 Jesus, Son of the liv - ing God



V. Christ, hear us R. Christ, hear us



V. Lord Je - sus, hear our prayer R. Lord Je - sus, hear our prayer

APPENDIX II

Lord, have mercy
Christ, have mercy
Lord, have mercy

Lord, have mercy
Christ, have mercy
Lord, have mercy

Holy Mary, Mother of God
Saint Michael
Holy angels of God
Saint John the Baptist
Saint Joseph
Saint Peter and Saint Paul
Saint Andrew
Saint John
Saint Mary Magdalene
Saint Stephen
Saint Ignatius
Saint Lawrence
Saint Perpetua and Saint Felicity
Saint Agnes
Saint Gregory
Saint Augustine
Saint Athanasius
Saint Basil
Saint Martin
Saint Benedict
Saint Francis and Saint Dominic
Saint Francis Xavier
Saint John Vianney
Saint Catherine
Saint Teresa
All holy men and women

[illegible]

Lord, be merciful
From all evil
From every sin
From everlasting death
By your coming as man
By your death and rising to new life
By your gift of the Holy Spirit
Be merciful to us sinners
Guide and protect your holy Church
Keep the pope and all the clergy in faithful
service to your Church
Bring all peoples together in trust and peace
Strengthen us in your service

Lord, save your people
Lord, save your people
Lord, save your people
Lord, save your people
Lord, save your people
Lord, save your people
Lord, save your people
Lord, hear our prayer
Lord, hear our prayer

Lord, hear our prayer
Lord, hear our prayer
Lord, hear our prayer

LITANY OF THE SAINTS-ORDINATION

Bless these chosen men	Lord, hear our prayer
Bless these chosen men and make them holy	Lord, hear our prayer
Bless these chosen men, make them holy, and consecrate them for their sacred duties	Lord, hear our prayer
Bless this chosen man	Lord, hear our prayer
Bless this chosen man and make him holy	Lord, hear our prayer
Bless this chosen man, make him holy, and consecrate him for his sacred duties	Lord, hear our prayer
Jesus, Son of the living God	Lord, hear our prayer
Christ, hear us	Christ, hear us
Lord Jesus, hear our prayer	Lord Jesus, hear our prayer

APPENDIX V

BLESSING OF PONTIFICAL INSIGNIA

The pastoral ring, staff, and miter may be blessed at a convenient time prior to the ordination of the bishop or abbot.

V. Our help is in the name of the Lord.

R. The Lord who made heaven and earth.

V. The Lord be with you.

R. And also with you.

Let us pray.

Almighty, eternal God,
bless these symbols (this symbol)
of the pastoral office and the pontifical dignity.
May the one who uses them (it)
receive the reward of his faithfulness
and enter into eternal life
with Christ, the High Priest and Good Shepherd
who lives and reigns with you for ever and ever.

R. Amen.

The pontifical insignia are then sprinkled with holy water.